

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 10th January 1914.

CONTENTS.

	PAGE.		PAGE.
I.—FOREIGN POLITICS.		(g)—Railways and Communications, including Canals and Irrigation—	
Nil.		"The present condition of the Bhagirathi" ...	32
		A railway complaint "	ib.
II.—HOME ADMINISTRATION.		(h)—General—	
(a)—Police—		"Saturday's performance of the New Year's Honours"	
Rumoured slavery in Bihar	29	Waiting-rooms for females in courts	ib.
"Oppressions by thieves and swindlers"	ib.	Partition of Mymensingh	ib.
A Hindu zamindar and cow-killing	ib.	The Press Act	34
		The amendment of the Press Act	ib.
		Proposed amendment of the Press Act	ib.
		Sufferings of clerks at Simla and Delhi	ib.
		Worship of soldiers at Khulna	ib.
		The Hindus and the North-West Frontier robbers. A call to the Government	35
		"Peshkash" and the chaukidari tax in the flooded area	ib.
(b)—Working of the Courts—		III.—LEGISLATION.	
"The spleen rupture case" (the Alexandra Jute Mill assault case)	29	Cocaine legislation	35
"Mysterious justice"	ib.	IV.—NATIVE STATES.	
		Nil.	
(c)—Jails—		V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
Nil.		"The flood in Contai discussed in the Bengal Legislative Council"	
		35	
(d)—Education—		VI.—MISCELLANEOUS.	
"Police influence in the Education Department"	30	"The Musalman community"	35
Vice-Chancellor of the Calcutta University	ib.	"Hindu and Musalman"	36
The Principal of the Bethune College	31	"The Hindu religion"	37
Ibid	ib.	"Sir P. C. Chatterjee's article "Bengal and Political agitation"	38
The Narail Moslem Boarding	ib.	Olympic games and Englishmen	ib.
A drama on text-books	ib.		
(e)—Local Self-Government and Municipal Administration—			
Cholera at Bhatpara	31		
(f)—Questions affecting the Land—			
"The Bengal peasant and the zamindar"	31		
"Transfer of occupancy tenures"	32		
"Rent-free devottar land"	ib.		

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NATIVE PAPERS IN BENGAL

Work done by the 10th January 1904

Page

1. The first part of the paper is a list of the names of the native papers in Bengal.

2. The second part of the paper is a list of the names of the native papers in Bengal.

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PART I OF WEEKLY REPORT.

List of Vernacular Newspapers and Periodicals.

[Corrected up to the 1st December 1913.]

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Assamese.</i>					
1	"Bunhi" (P) ...	Calcutta ...	Monthly	Lakshmi Nath Bis Borua, Hindu, Brahmin; age about 45 years.	700
2	"Kabita-Lata" (P) ...	Do. ...	Quarterly	Nilkantha Barua, Brahmin	400
<i>Bengali.</i>					
3	"Aitihāsik Chitra" (P) ...	Calcutta ...	Monthly	Nikil Nath Ray, Hindu, Brahmin; age 48 years.	500 to 800
4	"Alaukik Rahasya" (P) ...	Do. ...	Do.	Kshirod Prasad Vidyabinode	700
5	"Alochana" (P) ...	Howrah ...	Do.	Jogendra Nath Chatterji, Hindu, Brahmin; age 47 years.	500
6	"Ananda Sangit Patrika" (P) ...	Calcutta ...	Do.	A. Chaudhuri Pratibha Devi, Hindu, Brahmin; age 47 years.	...
7	"Archana" (P) ...	Do. ...	Do.	Keshab Chandra Gupta	800
8	"Arghya" (P) ...	Do. ...	Do.	Amulya Charan Sen, Hindu, Tambuli; age 36 years.	700
9	"Aryya Gourab" (P) ...	Kishoreganj	Do.	Bhairab Chandra Chaudhuri, Hindu, Brahmin; age 48 years.	1,000
10	"Aryya Kayastha Patrika" (P) ...	Calcutta ...	Do.	Kali Prasanna Sarkar, Hindu, Kayastha; age 72 years.	500
11	"Aryya Kayastha Pratibha" (P) ...	Do. ...	Do.	Ditto ditto ditto	500
12	"Aryyabartta" (P) ...	Do. ...	Do.	Hemendra Prasad Ghosh	1,000
13	"Atitui" (P) ...	Do. ...	Do.	Bhabataran Das; age 23 years	200
14	"Avasar" (P) ...	Do. ...	Do.	Surendra Chandra Dutta, Hindu, Tanti; age 23 years.	1,800
15	"Ayurveda Bikas" (P) ...	Dacca ...	Do.	Sudhansu Bhushan Sen	...
16	"Ayurveda Hitaishini" (P) ...	Do. ...	Do.	Nalini Kanta Das Gupta	500
17	"Ayurveda Patrika" (P) ...	Calcutta ...	Do.	Kaviraj Dinanath Kaviratna Sastri	...
18	"Ayurveda Prachar" (P) ...	Nadia ...	Do.	Kaviraj J. K. Ray, Hindu, Brahmin; age 37 years.	5,000
19	"Baisya Barujibi Patrika" (P) ...	Jessore ...	Do.	Prasanna Gopal Roy, Hindu, Barui; age 53 years.	500
20	"Baishnava Samaj" (P) ...	Calcutta ...	Bi-monthly	Surendra Mohan Adhikary	500
21	"Baisya Patrika" (P) ...	Jessore ...	Monthly	Prasanna Gopal Roy	...
22	"Balak" (P) ...	Calcutta ...	Do.	J. M. B. Duncan	9,800
23	"Balyasram" (P) ...	Do. ...	Do.	Taraprasanna Ghosh Bidyabenode, Hindu; age about 36 years.	200
24	"Bamabodhini Patrika" (P) ...	Do. ...	Do.	Sukumar Dutt	700
25	"Bandana" (P) ...	Baidyabati	Do.	...	...
26	"Bangabandhu" (P) ...	Dacca ...	Do.	Ishan Chandra Sen, Brahmo; age 55 years.	150
27	"Bangadarsan" (P) ...	Calcutta ...	Do.	Sailes Chandra Mazumdar, Hindu, Brahmin; age 42 years.	900
28	"Bangaratna" (N) ...	Krishnagar	Weekly	Kanai Lal Das, Hindu, Karmakar; age 28 years.	1,500
29	"Bangavasi" (N) ...	Calcutta...	Do.	Behary Lal Sarkar, Hindu, Kayastha; age 56 years.	15,000
30	"Bangiya Baisya Suhrid" (P) ...	Murshidabad	Monthly	Pravas Chandra Dutt Gupta, Hindu, Tamuli; age 35 years.	480
31	"Bankura Darpan" (N) ...	Bankura	Weekly	Rama Nath Mukherji; age 52 years...	453
32	"Bani" (P) ...	Calcutta ...	Monthly	Amulya Charan Ghosh; age 35 years	800
33	"Barisal Hitaishi" (N) ...	Barisal ...	Weekly	Durga Mohan Sen, Hindu, Saidya; age 35 years.	625
34	"Basumati" (N) ...	Calcutta ...	Do.	Sasi Bhushan Mukherji and Haripada Adhikary; age 41 years.	19,000
35	"Bhakti" (P) ...	Howrah ...	Monthly	Dines Chandra Bhattacharya, Hindu, Brahmin; age 28 years.	550
36	"Bharati" (P) ...	Calcutta ...	Do.	Srimati Swarna Kumari Devi	12,000
37	"Bharat Chitra" (N) ...	Do. ...	Weekly	Pran Krishna Pyne	800
38	"Bharat Mahila" (P) ...	Dacca ...	Monthly	Srimati Saraju Bala Dutt, Brahmo; age 31 years.	450
39	"Bhisak Darpan" (P) ...	Calcutta ...	Do.	Rai Saheb Giris Chandra Bagchi	250
40	"Bharatbarsha" (P) ...	Do. ...	Do.	Amulya Charan Vidyabhushan and Jaladhar Sen.	1,000
41	"Bijnan" (P) ...	Do. ...	Do.	Dr. Amrita Lal Sarkar	300
42	"Birbhum Varta" (N) ...	Suri ...	Weekly	Devendra Nath Chakravarty, Hindu, Brahmin; age 39 years.	960
43	"Birbhum Hitaishi" (N) ...	Bolpur ...	Do.	Divakara Banerji, Hindu, Brahmin; age 43 years.	325
44	"Birbhumi" (P) ...	Calcutta ...	Monthly	Kulada Prasad Mullick, Hindu, Brahmin; age 32 years.	1,500
45	"Birbhum Vasi" (N) ...	Rampur Hat	Weekly	Nilratan Mukherji, Hindu, Brahmin; age 45 years.	600

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—continued.</i>					
46	"Brahman" (P)	Bagerhat ...	Monthly	Nitya Gopal Chakravarty, Hindu, Brahmin; age 46 years.	150
47	"Brahman Samaj" (P)	Calcutta ...	Do.	Pandit Basanta Kumar Tarkanidhi ...	1,000
48	"Brahma Vadi" (P)	Barisal ...	Do.	Monomohan Chakravarty, Brahmo; age 52 years.	636
49	"Brahma Vidya" (P)	Calcutta ...	Do.	Rai Purna Dev Narayan Singh Bahadur and Hirendra Nath Dutta.	800
50	"Bratya" (P)	Jayanagar ...	Do.	Raicharan Saddar, Hindu, Bratya Kshatriya, Poda; age 36 years.	About 500
51	"Burdwan Sanjivani" (N)	Burdwan ...	Weekly	Prabodhananda Sarkar, Hindu, Kayastha; age 31 years.	1,000
52	"Byabasa O Baniya" (P)	Calcutta ...	Monthly	Sachindra Prosad Basu ...	.....
53	"Byabasayi" (P)	Do. ...	Do.	Haripada Banerji ...	.....
54	"Chabbis Pargana Vartavaha" (N)	Bhawanipur ...	Weekly	Hem Chandra Nag, Kayastha; age 30 years.	500 to 700
55	"Charu Mihir" (N)	Mymensingh ...	Do.	Vaikantha Nath Sen, Hindu, Kayastha; age 42 years.	800
56	"Chhatra Sakha" (P)	Dacca ...	Monthly	.....	500
57	"Chhatra Suhrid" (P)	Do. ...	Do.	.....	400
58	"Chikitsa Prakas" (P)	Nadia ...	Do.	Dr. Dharendra Nath Haldar, Hindu, Brahmin.	1,000
59	"Chikitsa Sammilani" (P)	Calcutta ...	Do.	Kaviraj Paresch Nath Sarma, Hindu, Brahmin, and Kaviraj Girija Bhusan Ray, Vaidya.	500
60	"Chikitsa Tatva Vijnan" (P)	Do. ...	Do.	Binode Lal Das Gupta, Vaidya; age 38 years.	300
61	"Chinsurah Vartavaha" (N)	Chinsura ...	Weekly	Dina Nath Mukherji ...	1,000
62	"Dainik Chandrika" (N)	Calcutta ...	Daily, except on Thursdays.	Haridas Dutta, Hindu, Kayastha; age 42 years.	2,000
63	"Dacca Prakas" (N)	Dacca ...	Weekly	Mukunda Vibari Chakravarty, Hindu, Brahmin; age 41 years.	600
64	"Darsak" (N)	Calcutta ...	Do.	.....	.....
65	"Devalya" (P)	Do. ...	Monthly	Girija Sankar Rai Chowdhuri, M.A.	500
66	"Dharma-o-Karma" (P)	Do. ...	Quarterly	Sarat Chandra Chowdhuri, Hindu, Brahmin.	1,000 to 1,200
67	"Dharma Tatva" (P)	Do. ...	Fortnightly	Vaikuntha Nath Ghosh, Brahmo ...	300
68	"Dharma Pracharak" (P)	Do. ...	Monthly	Nrisingha Ram Mukherji, Hindu, Brahmin; age 50 years.	2,000
69	"Diamond Harbour Hitaishi" (N)	Diamond Harbour ...	Weekly	.....	.....
70	"Dhruba" (P)	Do. ...	Monthly	Birendra Nath Ghosh, Hindu, Kayastha; age 36 years.	800
71	"Education Gazette" (N)	Chinsurah ...	Weekly	Mukundadeo Mukherji, M.A., B.L., Brahmin; age 56 years.	1,500
72	"Faridpur Hitaishini" (N)	Faridpur ...	Fortnightly	Raj Mohan Majumdar, Hindu, Vaidya; age about 76 years.	300
73	"Galpa Lahari" (P)	Calcutta ...	Monthly	Jnanendra Nath Basu, Hindu, Kayastha; age 35 years.	600
74	"Gandha-Vanik-Hitaishi" (P)	Do. ...	Do.	Ashutosh Kundu, Hindu, Mudi by caste; age 28 years.	1,000
75	"Gand-duta" (N)	Malda ...	Weekly	Krishna Chandra Agarwallah ...	400
76	"Grihastha" (P)	Calcutta ...	Monthly	Sarat Chandra Dev ...	500
77	"Habul-Matin" (N)	Do. ...	Daily	Saiyid Jelaluddin, Muhammadan; age 61 years.	500
78	"Hakim" (P)	Do. ...	Monthly	Masihar Rahman, Muhammadan; age 30 years.	500
79	"Haridas or Sri Chauranga Sevaka" (P)	Murshidabad ...	Do.	Lalit Mohan Banerji, Hindu, Brahmin; age 55 years.	280
80	"Hindusthana" (N)	Calcutta ...	Weekly	Haridas Datta, Hindu, Kayastha; age 42 years.	900
81	"Hindu Ranjika" (N)	Rajshahi ...	Do.	Kachimuddin Sarkar, Muhammadan; age 40 years.	290
82	"Hindu Sakha" (P)	Hooghly ...	Monthly	Raj Kumar Kavyathirtha, Hindu, Brahmin.	500
83	"Hitavadi" (N)	Calcutta ...	Weekly	Manindranath Basu, Hindu, Kayastha; age 43 years, and 8 others.	28,000
84	"Hitvarta" (N)	Chittagong ...	Do.	Birendra Lal Das Gupta, Hindu, Vaidya.	600
85	"Homeopathy-Chikitsa Petra" (P)	Calcutta ...	Monthly	Dr. B. M. Dass, Christian; age 48 years.	450
86	"Homeopathi-Prachar" (P)	Do. ...	Do.	Prabodh Chandra Banerji, Hindu, Brahmin; age 40 years.	1,000
87	"Islam-Abha" (P)	Dacca ...	Do.	Sheik Abdul Majid ...	1,000
88	"Islam-Rabi" (N)	Mymensingh ...	Weekly	Maulvi Naziruddin Ahmad, Muslim; age about 33 years.	700
89	"Jagat-Jyoti" (P)	Calcutta ...	Monthly	Jnanatana Kaviraj, Buddhist; age 56 years.	700
90	"Jagaran" (N)	Bagerhat ...	Weekly	Amarendra Nath Basu, Hindu, Kayastha.	About 300

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<i>Bengali—continued.</i>					
91	"Jahannabi" (P)	Calcutta	Monthly	Sudhakrishta Bagchi, Hindu, Brahmin; age 28 years.	1,400
92	"Janmabhumi" (P)	Do	Do.	Jatindranath Dutta, Hindu, Kayastha; age 30 years.	300
93	"Jasohar" (N)	Jessore	Weekly	Ananda Mohan Chaudhuri, Hindu, Kayastha.	600
94	"Jubak" (P)	Santipur	Monthly	Jnananda Pramanik, Brahmo; age 38 years.	500
95	"Jugi-Sammilani" (P)	Comilla	Do.	Radha Govinda Nath, Hindu, Jugi	1,500
96	"Jyoti" (N)	Chittagong	Weekly	Kali Shankar Chakravarty, Brahmin; age 46 years.	2,000
97	"Kahini" (P)	Calcutta	Monthly	Amulya Charan Sen, Tanti, age 36 years.	500
98	"Kajer Loke" (P)	Do	Do.	Saroda Prasad Chatterji, Brahmin; age 46 years.	350
99	"Kalyani" (N)	Magura	Weekly	Visweswar Mukherji, Brahmin; age 48 years.	500
100	"Kanika" (P)	Murshidabad	Monthly	Umesh Chandra Bhattacharya, Hindu, Brahmin; age 37 years.	125
101	"Karmakar Bandhu" (P)	Calcutta	Do.	Banamali Seth, Hindu, Swamakar; age 42 years.	500
102	"Kasipur-Nibasi" (N)	Barisal	Weekly	Pratap Chandra Mukherji, Hindu, Brahmin; age 68 years.	500
103	"Kayastha Patrika" (P)	Calcutta	Monthly	Madhu Sudan Roy Bisharad, Hindu, Kayastha; age 65 years.	750
104	"Khulnavasi" (N)	Khulna	Weekly	Jatindra Nath Basu and others, Hindu, Kayastha; age 37 years.	500
105	"Kohinoor" (P)	Calcutta	Monthly	Muhammad Rusun Ali Choudhuri	700
106	"Krisbak" (P)	Do	Do.	Nikunja Behari Dutt	1,000
107	"Krishi-Sampad" (P)	Dacca	Do.	Nishi Kanta Ghosh, Hindu, Kayastha; age 33 years.	600
108	"Kushadaha" (P)	Calcutta	Do.	Jagindra Nath Kundu, Hindu, Brahmo; age 35 years.	500
109	"Mahajan Bandhu" (P)	Do	Do.	Raj Krishna Pal, Hindu, Tambuli; age 43 years.	400
110	"Mahila" (P)	Do	Do.	Rev. Braja Gopal Neogi, Brahmo; age 58 years.	200
111	"Mahisya-Mohila" (P)	Do	Do.		1,000
112	"Mahisya Samaj" (P)	Do	Do.	Narendra Nath Das, Hindu, Kaivarta	200
113	"Mahisya-Surbid" (P)	Diamond Harbour	Do.	Haripada Haldar, Hindu, Kaivarta; age 30 years.	350
114	"Malda Samachar" (N)	Malda	Weekly	Kaliprasanna Chakravarty, Hindu, Brahmin.	1,100
115	"Manasi" (P)	Calcutta	Monthly	Subodh Chandra Dutt and others, Hindu, Kayastha; age 38 years.	1,000
116	"Manbhum" (N)	Purulia	Weekly	Bagala Charan Ghosh, Hindu, Kayastha; age 41 years.	About 500
117	"Mandarmala" (P)	Calcutta	Monthly	Umesh Chandra Das Gupta, Hindu, Brahmin; age about 55 years.	400
118	"Medini Bandhab" (N)	Midnapore	Weekly	Devdas Karan, Hindu, Sadgope; age 45 years.	600
119	"Midnapore Hitaishi" (N)	Ditto	Do.	Manmatha Nath Nag, Hindu, Kayastha; age 36 years.	200
120	"Moslem Hitaishi" (N)	Calcutta	Do.	Shaikh Abdur Rahim and Mozummul Haque.	6,300
121	"Muhammadi" (N)	Do	Do.	Muhammad Akram Khan, Muslim; age 37 years; and Maulvi Akbar Khan.	About 1,400
122	"Mukul" (P)	Do	Monthly	Hem Chandra Sarkar, Brahmo; age 38 years.	1,000
123	"Murshidabad Hitaishi" (N)	Saidabad	Weekly	Banwari Lal Goswami, Hindu, Brahmin; age 48 years.	200
124	"Nan asudra Suhrid" (P)	Faridpur	Monthly	Aditya Kumar Chowdhuri, Namasudra; age 35 years.	600
125	"Nandini" (P)	Howrah	Do.	Ashtosh Das Gupta Mahallanabis, Hindu, Baidya; age 40 years.	150
126	"Natya Mandir" (P)	Calcutta	Do.	Amarendra Nath Dutta, Hindu, Kayastha; age 39 years.	500
127	"Natya Patrika" (P)	Do	Do.	Narayan Chandra Sen, Subarnabanik; age 31 years.	100
128	"Navya Banga" (N)	Chandpur	Weekly	Harendra Kishore Roy, Hindu, Kayastha; age 23 years.	500
129	"Nayak" (N)	Calcutta	Daily	Pancheowri Banerji and Birendra Chandra Ghosh.	2,800
130	"Nava Jivani" (P)	Do	Monthly	Rev. Lal tehari Saha, Christian; age 54 years.	200 to 300
131	"Navya Bharat" (P)	Do	Do.	Devi Prasanna Ray Chowdhuri, Hindu, Brahmin; age 60 years.	1,000 to 1,500
132	"Nihar" (N)	Contai	Weekly	Madu Sudan Jana, Brahmo; age 44 years.	500

No.	Name of publication.	Where published.	Edition.	Name, cast and age of Editor.	Circulation.	No.
<i>Bengali—continued.</i>						
133	"Noakhali Sammilani" (N)	Noakhali Town	Weekly	Rajendra Lal Ghosh, Hindu, Kayastha; age 26 years.	290	189
134	"Pabna Hitaishi" (N)	Pabna	Do.	Basanta Kumar Vidyabinode Phattacharyya, Hindu, Brahmin; age 36 years.	550	190
135	"Pallichitra" (P)	Bagerhat	Monthly	Ashu Tosh Bore, Hindu, Kayastha; age 35 years.	About 500	191
136	"Palli Prasun" (P)	Joynagore, 24-Parganas district.	Do.	Keshab Chandra Bose, Hindu, Kayastha; age 32 years.	500	192
137	"Pallivasi" (N)	Kalna	Weekly	Sasi Bhusan Banerji, Hindu, Brahmin; age 48 years.	300	193
138	"Pallivarta" (N)	Bongong	Do.	Charu Chandra Roy, Hindu, Kayastha; age 42 years.	500	194
139	"Pantha" (P)	Calcutta	Monthly	Rajendra Lal Mukherji	800	195
140	"Patake" (P)	Do.	Do.	Hari Charan Das	500	196
141	"Paricharak" (N)	Do.	Bi-weekly	Kailas Chandra Sarkar; age 38 years	400	197
142	"Prachar" (P)	Jaynagar	Monthly	Rev. G. C. Dutt, Christian; age 46 years.	1,400	198
143	"Praja Bandhu" (N)	Tippera	Fortnightly	Purna Chandra Chakravarti, Kaivarta Brahmin; age 34 years; and others.	200	199
144	"Prajapati" (P)	Calcutta	Monthly	Jnanendra Nath Kumar	750	200
145	"Prabhat" (P)	Do.	Do.	Devendra Nath Mitra	200	201
146	"Prabhakar" (P)	Do.	Do.	Mohammad Aiyub Khan	500	202
147	"Prakriti" (P)	Do.	Do.	Devendra Nath Sen	1,000	203
148	"Prantavasi" (N)	Netrokona	Weekly	Banku Behari Ghosh, Goala; age 42 years.	645	204
149	"Prasun" (N)	Katwa	Do.	Kamakshya Prasad Ganguly, Hindu, Brahmin; age 56 years.	500	205
150	"Pratihar" (N)	Berhampore	Do.	Dhirendra Nath Ganguly	750	206
151	"Prativa" (P)	Dacca	Monthly	Ashutosh Mukherji	500	207
152	"Prabasi" (P)	Calcutta	Do.	Ramananda Chatterji, M.A.	5,000	208
153	"Pravasi" (P)	Do.	Do.	Pransankar Sen, M.A.	300	209
154	"Priti" (P)	Do.	Do.	Kshirode Behari Chowdhury, B.A.	250	210
155	"Puja" (P)	Do.	Do.	Jnanendra Nath Bose	200	211
156	"Puspodyan" (P)	Do.	Do.	Amulya Ratan Chatterji; age 41 years	About 700	212
157	"Purulia Darpan" (N)	Purulia	Weekly	Purna Chandra De, Subarnabanik; age 32 years.	300	213
158	"Rahasya Prakash" (P)	Calcutta	Monthly	Sarat Chandra Majumdar, Hindu, Brahmin; age 46 years.	400	214
159	"Rangpur Darpan" (N)	Rangpur	Weekly	Panchanan Sarkar, M.A., B.L.	500	215
160	"Rangpur Sahitya Parisad Patrika" (P)	Rangpur	Quarterly	Satis Chandra Viswas, Hindu, Kaivarta; age 32 years.	200	216
161	"Ratnakar" (N)	Asansol	Weekly	Suresh Chandra Samajpati	200	217
162	"Sadhak" (P)	Nadia	Monthly	Mahamahopadhyaya Satis Chandra Vidyabhusan.	1,500	218
163	"Sahitya" (P)	Calcutta	Do.	Shyama Charan Kaviratna	1,800	219
164	"Sahitya Parisad Patrika" (P)	Do.	Quarterly	Pramatho Nath Sanyal, Hindu, Brahmin; age 33 years.	500	220
165	"Sahitya Sanghita" (P)	Do.	Monthly	Radha Govinda Nath	1,000	221
166	"Sahitya Samvad" (P)	Howrah	Do.	Adhar Chandra Das	700	222
167	"Samaj" (P)	Calcutta	Do.	Satis Chandra Roy	450	223
168	"Samaj Bandhu" (P)	Do.	Do.	Jnanendra Nath Das	700	224
169	"Samaj Chitra" (P)	Dacca	Do.	Kunja Behari Das	200	225
170	"Samay" (N)	Calcutta	Weekly	Kali Mohan Bose, Brahmo, age about 40 years	300	226
171	"Sammilan" (P)	Do.	Quarterly	Bijoy Krishore Acharya, B.A., LL.B., Christian; age 45 years.	450	227
172	"Sammilani" (N)	Do.	Fortnightly	Upendra Kishore Roy Chowdhury, Brahmo; age 45 years.	300	228
173	"Sammilani" (P)	Do.	Monthly	Sivanath Sastri, M.A., and others	6,000	229
174	"Sandes" (P)	Do.	Do.	Kasi Chandra Das Gupta, Brahmo; age 60 years	400	230
175	"Sanjivani" (N)	Do.	Weekly	Atul Chandra Foy Chowdhury, Hindu, Kayastha; age 35 years.	200	231
176	"Sansodhini" (N)	Chittagong	Do.	Nikhil Nath Roy	500	232
177	"Santi" (P)	Do.	Monthly	Sarat Chandra Dev	400	233
178	"Saji" (P)	Calcutta	Do.	Sarat Chandra Dev Kavikoumadi, Hindu, Kayastha; age 48 years.	400	234
179	"Saswati" (P)	Do.	Do.	Rajani Kanta Guha, Brahmo; age 43 years.	200	235
180	"Sansar Suhrid" (P)	Belgachia	Do.	Rev. W. Carey; age 56 years	1,300	236
181	"Sachchashi Suhrid" (P)	Calcutta	Do.	Baradakanta Majumdar, Hindu, Kayastha; age 38 years.	200	237
182	"Sebak" (P)	Dacca	Do.	Kedar Nath Majumdar	1,000	238
183	"Senapati" (P)	Calcutta	Do.	Atul Chandra Sen, M.A., B.L.		
184	"Sisu" (P)	Do.	Do.	Rev. W. Carey; age 56 years		
185	"Sourava"	Mymensingh	Do.	Maulvi Moslemuddin Khan Chowdhury; age 35 years.		
186	"Siksha" (P)	Calcutta	Do.			
187	"Sikshak" (P)	Barisal	Do.			
188	"Siksha Prachar" (P)	Mymensingh	Do.			

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>Bengali—concluded.</i>					
189	"Siksha Samachar" (N)	Dacca	Weekly	Abinas Chandra Gupta, M.A., B.L., Vaidya; age 36 years.	1,500
190	"Silpa-o-Sahitya" (P)	Calcutta	Monthly	Manmatha Nath Chakravarti	500
191	"Snehamayi" (P)	Dacca	Do.	Rev. A. L. Sarkar	800
192	"Sopan" (P)	Do.	Do.	Hemendra Nath Datta, Brahmo; age 36 years.	250
193	"Sri Sri Vaishnava Sangini" (P)	Calcutta	Do.	Madhusudan Das Adhikari, Vaishnav; age 30 years.	750
194	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika" (N)	Do.	Weekly	Rasik Mohan Chakravarti Brahmin; age 41 years.	1,700
195	"Subarna-banik" (N)	Do.	Do.	Kiran Gopal Sinha, Hindu, Subarna-banik; age 29 years.	1,000
196	"Suhrid" (N)	Bakarganj	Do.	Rama Charan Pal, Hindu, Kayastha	150
197	"Sumati" (P)	Dacca	Monthly	Purna Chandra Ghosh, Kayastha; age 40 years.	500
198	"Surhid" (P)	Calcutta	Do.	Jotindra Mohan Gupta, B.L., Hindu, Vaidya; age 36 years.	300
199	"Suprabhat" (P)	Do.	Do.	Sm. Kumudini Mittra	900
200	"Suraj" (N)	Pabna	Weekly	Kishori Mohan Roy, Hindu, Kayastha; age 38 years.	500
201	"Suhrit" (P)	Calcutta	Monthly	Hari Pada Das, B.A., Brahmo; age 28 years.	300
202	"Sudhi" (P)	Howrah	Do.	Kalabaran Ghosh, Hindu, Kayastha; age 23 years.	500
203	"Suravi" (P)	Contai	Do.	Baranashi Banerji, Hindu, Brahmin; age 45 years.	250
204	"Swarnakar Bandhav" (P)	Calcutta	Do.	Nagendra Nath Shee, M.A., Goldsmith by caste; age 40 years.	500
205	"Swastha Samachar" (P)	Do.	Do.	Dr. Kartic Chandra Bose, M.B.	4,500
206	"Tambuli Samaj" (P)	Do.	Do.	Rajkristo Paul and others	300
207	"Tara" (P)	Do.	Irregular	Tarapada Chatterji; age 28 years	250
208	"Tattwa Kaumudi" (P)	Do.	Fortnightly	Lalit Mohan Das, M.A., and others	500
209	"Tattwa Manjari"	Do.	Monthly	Kali Charan Basu; age about 40 years	600
210	"Tattwa-bodhini Patrika"	Do.	Do.	Rabindra Nath Tagore	300
211	"Teli Bandhav" (P)	Howrah	Do.	Bahis Das Pal, Hindu, Teli; age 38 years.	1,800
212	"Toshini" (P)	Dacca	Do.	Anukul Chandra Gupta, Sastri; age 41 years.	1,250
213	"Trade Gazette" (P)	Calcutta	Do.	Kamal Hari Mukherji	900 to 2,000
214	"Triveni" (P)	Basirhat	Do.	Satis Chandra Chakravarti	100
215	"Tripura Hitaishi" (N)	Comilla	Weekly	Kamaniya Kumar Singha, Brahmo; age 25 years	450
216	"Uchchasa" (P)	Calcutta	Monthly	Bhabataran Basu, Hindu, Kayastha; age 32 years.	150
217	"Udbodhana" (P)	Do.	Do.	Swami Saradananda	1,500
218	"United Trade Gazette" (P)	Do.	Do.	Narayan Krishna Goswami	3,000 to 10,000
219	"Upasana" (P)	Murshidabad	Do.	Jajneswar Banerji, Hindu, Brahmin; age 56 years.	250
220	"Utsav" (P)	Calcutta	Do.	Ramdayal Majumdar, M.A., and others	100
221	"Vasudha" (P)	Do.	Do.	Banku Behari Dhar	500
222	"Yamuna" (P)	Do.	Do.	Phanindra Nath Pal, B.A.	900
223	"Yogi Sakha" (P)	Do.	Do.	Adhar Chandra Nath	750
224	"Yubak" (P)	Santipur	Do.	Yogananda Pramanick	300
225	"Vartavaha" (N)	Kanaghat	Weekly	Grija Nath Mukherji, Hindu, Brahmin; age 42 years.	600
226	"Vandana" (P)	Baidyabati	Monthly		700
227	"Vijaya" (P)	Calcutta	Do.	Bipin Chandra Pal and others	1,000
228	"Viswadut" (N)	Howrah	Weekly	Nogendra Nath Pal Chowdhury, Hindu, Kayastha; age 37 years.	1,000
229	"Viswavarta" (N)	Dacca	Do.	Abinas Chandra Gupta, Vaidya; age 36 years.	1,000
230	"Vikrampur" (P)	Mymensingh	Quarterly	Jogendra Nath Gupta, Hindu, Vaidya; age 33 years.	100
231	"Vasanti" (P)	Ditto	Monthly	Hara Govinda Siromani	.....
<i>English-Bengali.</i>					
232	"Ananda Mohan College Magazine" (P)	Mymensingh	Monthly	Kumud Bandhu Chakravarti, Hindu, Brahmin.	300
233	"Bangavasi College Magazine" (P)	Calcutta	Do.	G. C. Basu	600
234	"Dacca College Magazine" (P)	Dacca	Quarterly	Mr. R. B. Ramsbotham, and Bidhubhushan Goswami, Hindu, Brahmin.	.....
235	"Dacca Gazette" (N)	Do.	Weekly	Satya Bhushan Dutt Roy, Baidya; age 46 years.	500
236	"Dacca Review" (P)	Do.	Monthly	Satyendra Nath Bhadra and Bidhubhushan Goswami.	1,200
237	"Jaganath College Magazine" (P)	Do.	Do.	Lalit Mohan Chatterji, Brahmo	700
238	"Loyal Citizens" (N)	Calcutta	Weekly	.....	600

No.	Name of publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
<i>English-Bengali—concluded.</i>					
239	"Rajshahi College Magazine" (P)	Dacca ...	Quarterly ...	Board of Professors, Rajshahi College	.....
240	"Rangpur Dikprokash" (N)	Rangpur ...	Weekly ...	Jyotish Chandra Majumdar ...	300
241	"Sanjaya" (N) ...	Fardipur ...	Do. ...	Rama Nath Ghosh, Hindu, Kayastha ; age about 40 years.	500
242	"Scottish Churches College Magazine." (P)	Calcutta ..	Five issues in the year.	Revd. J. Watt, M.A. ...	1,300
243	"Tippera Guide" (N) ...	Comilla ...	Weekly ...	Rajani Kanta Gupta, Hindu, Vaidya ; age 48 years.	550
<i>Garo.</i>					
244	"Achikni Ripeng" (P) ...	Calcutta ...	Monthly ...	E. G. Phillips ...	400
245	"Phring Phring" (P) ...	Do. ...	Do. ...	.....	.....
<i>Hindi.</i>					
246	"Barabazar Gazette" (N) ..	Calcutta ...	Weekly ...	Sadananda Sukul ...	600
247	"Bharat Mitra" (N) ..	Do. ...	Do. ...	Ambica Prasad Bajpai, Hindu, Brahmin ; age 40 years.	3,400
248	"Bira Bharat" (N) ...	Do. ...	Do. ...	Pandit Ramananda Dobes, Hindu, Brahmin ; age 30 years.	1,500
249	"Chota Nagpur Dar Patrika" (P)	Ranchi ...	Monthly ...	Revd. E. H. Whitley, Christian ...	450
250	"Dailik Bharat Mitra" (N)	Calcutta ...	Daily ...	Ambica Prasad Bajpai, Hindu, Brahmin ; age 40 years.	300
251	"Daragar Daptar" (P) ...	Do. ...	Monthly ...	Ram Lal Burman, Hindu, Kshatriya ; age 27 years.	800
252	"Hindi Vangabasi" (N) ...	Do. ...	Weekly ...	Harikissan Joahar, Hindu, Kshatriya ; age 37 years.	550
253	"Jaina Sidhanta Bhaskar" (P)	Do. ...	Monthly ...	Padmaraj Jaina, Hindu, Jain ; age about 40 years.	500
254	"Manoranjan" (P) ...	Do. ...	Do. ...	Ishwari Prasad Sharma, Hindu, Brahmin ; age 50 years.	500
255	"Marwari" (N) ...	Do. ...	Weekly ...	R. K. Teuriwala, Hindu, Vaisya ...	500
256	"Saraswat Hitaishi" (P) ...	Do. ...	Monthly ...	Govinda Charya, Hindu, Brahmin ; age 87 years.	1,000
257	"Sevak" (P) ...	Do. ...	Do. ...	Nawab Zadik Lal, Brahmin ; age 30 years.	500
258	"Sudharak" (N) ..	Do. ...	Weekly ...	Radha Mohan Gokulji, Hindu, Agarwala ; age 50 years.	500
<i>Parvatiya.</i>					
259	"Gurkha Khabar Kogat" (P)	Darjeeling	Monthly ...	Revd. G. P. Pradhun, Christian ; age 60 years.	400
<i>Persian.</i>					
260	"Hablul-Matin" (N) ...	Calcutta ...	Weekly ...	Saiyid Jelaluddin, Muhammadan ; age 61 years.	1,000
<i>Poly-lingual.</i>					
261	"Devanagar" (P) ...	Calcutta ...	Monthly ...	Sarada Charan Mitra, M.A., B.L. ...	500
262	"Printers' Provider" (P) ...	Do. ...	Do. ...	S. T. Jones ...	500
263	"Sadhu Samvad" (P) ..	Howrah ...	Do. ...	Nilananda Chatterji, B.L. ; age 36 years	350
<i>Sanskrit.</i>					
264	"Vidyodaya" (P) ...	Calcutta ...	Monthly ...	Hrishikes Sastri ...	500
<i>Bengali-Sanskrit.</i>					
265	"Hindu Patrika" (P) ..	Jessore ...	Monthly ...	Rai Yadu Nath Masumdar Bahadur, Barujubi ; age 60 years.	940
266	"Sri Vaishnava Sevika" (P)	Calcutta ...	Do. ...	Hari Mohan Das Thakur ...	400
<i>Urdu.</i>					
267	"Durbar Gazette" (N) ...	Calcutta ...	Daily ...	Nawab Ali, Muhammadan ...	1,000
268	"Hablul Matin" (N) ...	Do. ...	Do. ...	Saiyid Jelaladdin, Muhammadan ...	700
269	"Al-Hilal" (N) ...	Do. ...	Weekly ...	Maulana Abul Kalam Azad, Muhammadan ; age 27 years.	1,000
270	"Negare Basm" (P) ...	Do. ...	Monthly ...	Maulvi Sayed Hossan Askari, M.A., and Maulvi Abul Makarim Fasilul Wahab.	.....

II.—HOME ADMINISTRATION.

(a)—Police.

THE *Dainik Chandrika* [Calcutta] of the 5th January learns that a form of slavery is prevalent in Bihar in which men have to serve one master after another. It is said that this form of slavery is even enforced on the strength of deeds. The attention of the Government is drawn to the matter.

DAINIK CHANDRIKA,
Jan. 5th, 1914.

2. A correspondent of the *Nihar* [Contai] of the 30th December complains of the oppression committed on innocent wayfarers and villagers by thieves and swindlers on the road running between Contai and Rasulpur.

NIHAR,
Dec. 30th, 1913.

They cheat people by gambling and also assault them and rob them of their money. The writer considers it a pity that in spite of repeated representations in the *Nihar* the crimes have in no way been checked, and asks the Government to take prompt steps in the matter.

3. Munshi Putiruddin Mandal of Iswaripur, district Nadia, writes to the *Moslem Hitaishi* [Calcutta] of the 2nd January that one Ujir Ali Sekh of Srinathpur, a village about a mile from Ranaghat, sacrificed a cow on the occasion of the last *Id* festival, and for this reason Babu Nagendra Nath Pal and some other wealthy zamindars have forbidden him to come to the bazar at Ranaghat. Attempts are also being made to persecute him in other ways, and the writer prays to the Government to protect this poor Musalman whose sole offence lies in having performed a religious rite. The editor of the *Moslem Hitaishi* asks:—"Will the Government do nothing to save Musalmans from the oppression of powerful Hindu zamindars? When are we to hear the last of this?"

MOSLEM HITAIISHI,
Jan. 2nd, 1914.

(b)—Working of the Courts.

4. The *Burdwan Sanjivani* [Burdwan] of the 25th December comment as follows on the High Court's judgment in the Alexandra Jute Mill assault case:—

BURDWAN
SANJIVANI,
Dec. 25th, 1913.

It cannot be said that the two learned Judges who heard the appeal came to a hasty decision, or that their judgment is wrong or illegal, though, of course, it may not find favour with everybody. It must be admitted that the High Court has dispensed even-handed justice in the case.

5. The *Hitavadi* [Calcutta] of the 2nd January points to the following cases as instances of manifestation of racial spirit even in dispensation of justice in British law-courts in India:—

HITAVADI,
Jan. 2nd, 1914.

1. The Barrackpore Jute Mill assault case. A black man died in consequence of the assault. The accused person, a "white man" was fined Rs. 150 by the lower Court. The High Court refused to amend the sentence.

2. The Sylhet case in which the same Judges of the High Court who heard the above case have refused to reduce the sentence of two months' rigorous imprisonment passed on a respectable "black man" by the Court of the first instance at Sylhet for having assaulted a constable.

3. The case in which one Gibson, a white merchant of Madras, has been fined Rs. 50 by the Chief Presidency Magistrate of Madras for having assaulted and kicked a jaigirdar, a highly respectable man.

4. The case in which a compositor of the Simla Government Press named Vidya Datta has been sentenced to nine months' simple imprisonment and three months' rigorous imprisonment for having twisted an arm of a daughter of Colonel B. G. Seton.

5. The Barrackpore case in which the Cantonment Magistrate himself stands charged with having assaulted a black man in the presence of Mr. Justice

Woodroffe. This case has been dismissed by the District Magistrate and is now on appeal before the District Judge, Alipore.

In spite of the great faith of the people of this country in British law-courts they have come to the conclusion that they must not expect justice from these law-courts in cases between white men and black men. If white men become guilty of committing acts that lead even to the death of black men, European Judges in this country always find pretexts to let them off with simple fines. On the other hand, if a blackman becomes guilty of committing a slight assault on a European under any circumstance, the guilt becomes, in the eyes of these Judges, serious enough to justify the infliction of a heavy sentence of imprisonment. The writer next criticises the judgment of the High Court in the Barrackpore Jute Mill assault case as unjust and faulty in reasoning. The deceased's spleen might have been an abnormally enlarged one, but it would not have burst but for the assault. The provocation for the assault was the deceased's lying down on the accused's bed. But would the accused have been equally provoked had the deceased been a European? The assault on a person who could not possibly retaliate proves the meanness of the accused's character. As for the argument that the fine of Rs. 150 was more welcome to the deceased's widow than a sentence of imprisonment, it ought not to have come from two Judges of the High Court. Few Hindu widows would be satisfied with a sum of money in exchange for their husbands' lives. Moreover, how long will the poor widow in the present case live on Rs. 150? How did the Judges know that the fine would be more acceptable to her than an adequate sentence on the person at whose hands her husband had met a violent death?

(d) Education.

SURAJ,
ec. 22nd, 1913.

6. The *Suraj* [Pabna] of the 22nd December has the following:—

"Police influence in the Education Department."

At the time when the Government introduced their new policy of education in this country we said that gradually the destinies of students would come to be guided by the police. And this prophecy has now proved to be true. Recently the Head-master of a certain school in a certain subdivision in Eastern Bengal remarked on the Transfer certificate of a student that the police believed him to have dealings with men engaged in dacoities, and that his movements are watched by the police. The Head-master of the school to which the boy got himself transferred asked the other Head-master to explain himself clearly, but he replied that he had nothing more to say, though he found nothing wrong in the boy's character and conduct at school. He also added that his remarks had the approval of the Director of Public Instruction, Bengal. We do not know what has befallen the young man since then, but we fail to see the justification of making school authorities act according to the secret reports of the police. Why not then have policemen work as teachers? We are aware of another instance in which the proposed transfer of a certain professor was opposed by the police until the professor made a bold defence and proved the groundlessness of the secret report made by the police against him. However high may be the value which the Government place upon police reports the public think that they are often groundless and got up only to furnish some sort of an explanation to the higher authorities. Nor are the public very wrong in their surmise as one can clearly see from the number of cases sent up by the police which are dismissed. For the present students seem to be in the bad books of the police and what with secret reports from irresponsible police officers and what with the idea cherished by officials that every student reported against by the police is a criminal, the prospects before our boys are very gloomy indeed. We, therefore, ask our kind-hearted Governor, Lord Carmichael, to enquire into the situation personally instead of relying upon second-hand information; for otherwise real education will soon be a thing of the past.

HITAVADI,
Jan 2nd, 1914.

7. The *Hitavadi* [Calcutta] of the 2nd January is opposed to the idea of appointing a paid Vice-Chancellor for the Calcutta University on the grounds that a paid Vice-Chancellor will unnecessarily cost the

Vice-Chancellor of the Calcutta University.

University a large sum of money annually, and that such an appointment will rob the University of its independence and thoroughly officialise it. When there is no want in the country of able Indians to serve the University as its Vice-Chancellor without expecting any pecuniary return for the service, why should a European be appointed with a large salary for the work?

8. The *Samay* [Calcutta] of the 2nd January objects to the appointment of a European lady even temporarily as Principal of the Calcutta Bethune College. A Bengali lady should be appointed to the post.

SAMAY,
Jan. 2nd, 1914.

The Principal of the Bethune College.

9. The *Basumati* [Calcutta] of the 3rd January also protests against the rumoured appointment of a European lady as Principal of the Bethune College.

BASUMATI,
Jan. 3rd, 1914.

Ibid.

10. A correspondent of the *Mohammadi* [Calcutta] of the 2nd January complains that the Moslem Boarding-house attached to the Narail School is too small, has no

MOHAMMADI,
Jan. 2nd, 1914.

The Narail Moslem Boarding.

cook, has a leaky roof, has no privy and has no provision for supply of water. Nobody takes care of the Boarding. The boarders suffer indescribable hardships. The Boarding-house belongs to Haji Naimuddin. Government should enquire into the above complaint, and either induce the Haji to supply its wants or take over its management into its own hands.

11. The *Hitavadi* [Calcutta] of the 2nd January publishes a long article in continuation of that in its preceding issue (see paragraph 17 of Report on Native Papers

HITAVADI,
Jan. 2nd, 1914.

A drama on text-books.

for the week ending 3rd January) pointing out mistakes of style and grammar in the Bengali book entitled "Sati" which is a text-book for Matriculation examination of the Calcutta University.

(e)—Local Self-Government and Municipal Administration.

12. The *Dainik Chandrika* [Calcutta] of the 29th December says that cholera is raging virulently at Bhatpara. People are living in a state of panic. Nothing is being

DAINIK CHANDRIKA,
Dec. 29th, 1913.

Cholera at Bhatpara.

done to check the epidemic. It is said that the cause of the disease lies in the systematic pollution of the water of the Hooghly by night-soil and so forth from the local mills. The attention of the Government is drawn to the matter.

(f)—Questions affecting the land.

13. The *Moslem Hitaishi* [Calcutta] of the 2nd January publishes two letters under the marginally-noted heading, in the

MOSLEM HITASHI,
Jan. 2nd, 1914.

"The Bengal peasant and the zamindar."

first of which the writer deprecates the present miserable condition of the peasantry of Bengal which, he considers, is in the main due to the permanent settlement. Although the mischief has been attempted to be remedied by Act VIII of 1885, the absence of the right of free transfer of occupancy tenures and the provision made under section 183 of the Act for the maintenance of local custom have so long furnished zamindars with a convenient means of oppressing the raiyats. But the benign Government have at last woken up to the urgency of the situation, and the writer thanks them for this.

In the second letter the Khadimul Islam Society of Balijuri, post-office Madarganj, district Mymensingh, remarks that though the Government propose to modify the law regarding the transfer of occupancy tenures, the absence of any association which can voice the opinions of the raiyats prevents them (the Government) from ascertaining their grievances. The articles which appear in newspapers contain only the personal views of their respective writers, and some even express themselves against the transfer of occupancy tenures. The association, therefore, calls upon all members of the cultivating classes to join the agitation which it proposes to set on foot in favour of the amendment of the law, which will (1) make it easy for raiyats to raise money on their *jots* by mortgage, (2) enhance the price of their *jots*, (3)

prevent zamindars from levying illegal cesses and (4) compel zamindars to employ honest officers who will not oppress the raiyats. The association invites those who are in favour of the agitation to send to it their names and addresses, and the editor of the *Moslem Hitaishi* observes that this letter should be distributed broadcast over the province so that every peasant may join the movement.

PRABANDHU,
Dec. 20th, 1913.

14. The *Prajabandhu* [Brahmanberia] of the 20th December expresses itself in favour of raiyats being vested with the right of transferring occupancy tenures, and considers the objections raised against it as prompted by selfish motives. The paper is not prepared to admit that the possession of the right would make the raiyat an easy prey to grasping money-lenders, but, on the other hand, thinks that he would take a greater interest in the improvement of the land he cultivates and would not find it necessary to borrow money at all.

BANGAVASI,
Jan. 3rd 1914.

15. The *Bangavasi* [Calcutta] of the 3rd January has the following in an article under the heading "Rent-free devottar lands":—

Food-stuff is becoming dearer every day in Bengal, and the prices now obtaining in the market are four times those current only a few years ago. With this rise in prices the wages of labourers have risen also, and hence owners of lands cannot now-a-days even meet the expenses of cultivating them. As for *devottar*, *vaishnavottar* and *pirottar* lands, the application of Act VIII of 1885 to them has brought much misery upon their owners by reducing their incomes. Owners of *devottar* lands are the servants of the gods; but the Government has placed them under the same category as ordinary zamindars, talukdars and jotdars, who enjoy the profits of the lands they own, whereas the former are only keepers of the *devottar* properties without having any personal interest in them. Holders of *devottar* lands never gain any profits, but have rather to spend money out of their own pockets for meeting necessary expenses. The Government has exempted *devottar* lands from revenue, because it has satisfied itself as to such lands yielding no profits to the owners. Some people do, of course, buy zamindari and taluks and set them apart for the worship of the gods. But such zamindari and taluks cannot be considered as *devottar* properties whose incomes are to be spent wholly for the worship of the gods. The placing of rent-free *devottar* properties under Act VIII of 1885 has affected their incomes very seriously, for while the raiyat pays the proprietor of such a land only a small rent and enjoys a large profit, the proprietor or rather the *sevait* has to perform the worship of the god even by running into debt and thus ruining himself. *Devottar* lands can be mortgaged and sold, and it often happens that a *sevait* sells his *devottar* or mortgages it for its value in cash, the mortgagee enjoying the income of the property as interest. Sometimes such lands are also leased out to putnidars. As the revenues payable on these lands are very small and consequently the prices they fetch are high, it is often the raiyats who buy them or lend money on them. And if after holding the land in mortgage for twelve years no one claims it the mortgagee takes full possession of it. Thus the present law of limitation prevents many a mortgaged *devottar* land from being released. Another reason of the distress of the *sevaits* holding *devottar* lands is the enormous rise in prices which makes it very difficult for them to meet the expenses for the worship of the gods. We, therefore, pray to the Government to save the *sevaits* of real *devottar* properties, which are dedicated to the worship of the gods, from ruin by granting them the following concessions:—

(1) Placing such properties outside the scope of Act VIII of 1885, so that their owners may enhance the rents paid to them by their tenants.

(2) Freeing these properties from the operation of the law of limitation, or at least making the period of limitation 60 years in their case.

So long as free-trade continues in this country, so long is there no chance of prices coming down. And even if they do come down, they shall never be what they were in the old times. So unless our benign Government comes to the rescue of the holders of *devottar* properties, the worship of our gods will be at an end.

(g)—*Railways and Communications, including Canals and Irrigation.*

16. The *Basumati* [Calcutta] of the 3rd January reproduces a paragraph from the *Murshidabad Hitaihi* newspaper, in which it is alleged that the work of dredging the Bhagirathi is being perfunctorily carried out. It is, moreover, alleged that the people who are in charge of the work are purposely protracting it to serve their own selfish ends. Government is prayed to appoint an expert committee to enquire into the whole matter and find out the means by which the river can again be made navigable throughout the year.

BASUMATI,
Jan. 3rd, 1914.

17. Referring to the case published in the *Bengalee* of the 31st December last of two European soldiers having taken their seats in a female compartment in a train occupied by two native females on the 26th December, the *Basumati* [Calcutta] of the 3rd January says that such cases are causing great dissatisfaction in the country, and ought by all means to be prevented. The two European soldiers and the Guard of the train should be taught a sound lesson.

BASUMATI,
Jan. 3rd, 1914.

A railway complaint.

(h)—*General.*

18. Titles, writes the *Nayak* [Calcutta] of the 3rd January, have become so common now-a-days that their holders are no longer looked upon with much consideration and respect in the country. Moreover, on what principle does the Government distribute titles? It never honours the people whom the country honours. Servants of the Government are paid for their service, so that by conferring honours on them Government decreases instead of enhancing the value of those honours. And when Government confers honours on people who are alienated from their native society and fawn on the English, those honours are made to lose their value entirely. Why have not the people been honoured who worked heroically in the Damodar flood and, in some cases, even at the cost of their lives? Of course the Magistrate of Burdwan has got a medal, but where are the names of the rest in the Honours List? Dr Rash Bihari Ghosh, the crest-gem of learned men in Bengal, has made a munificent grant for education. He has not been honoured. But a man who has fought some cases for the Government in law-courts on a fat remuneration has received an honour.

NAYAK,
Jan. 3rd, 1914.

19. The *Burdwan Sanjivani* [Burdwan] of the 18th December takes exception to the absence of waiting rooms for females in courts, sub-registry offices, etc., and asks the Government to remove this long felt want. It is true that some money is spent every year for this purpose; but as the amount is not quite enough, the paper suggests that the Government should be more liberal in the matter.

BURDWAN SANJIVANI,
Dec. 18th, 1913.

20. The *Charu Mihir* [Mymensingh] of the 23rd December protests, as usual, against the proposed partition of the Mymensingh district, and says that if administration work of the district has grown unmanageably heavy, the number of additional District Magistrates should be increased instead of partitioning the district. As for the argument that it is impossible for an officer in charge of a large district like Mymensingh to mix with the people, it depends more on the character of the officer concerned than on the amount of work in his hand whether he mixes with them or not. Bogra is a very small district. Does the District Officer there mix very much with the people? However large a district may be, if an Advisory Council is formed with non-official members to advise the District Officer on the wants and grievances of the people of the district, the administration of the district can be very well managed by him. Witnesses before the district administration committee have expressed themselves in favour of establishing such advisory committees in all districts. If this is done, there will no longer remain any necessity for dividing large districts for administrative purposes.

CHARU MIHIR,
Dec. 23rd, 1913.

In a separate paragraph the same paper deals with the question of district officers mixing with the people, and asks with how many people does the Magistrate of Bogra, a very small district, come in direct personal contact? Bogra is said to be an ideal district. Can Mr. Beatson-Bell and Mr. Kiran Chandra De say in what matters Bogra has profited more than Mymensingh on account of its being a small district? Every subdivision has a Subdivisional Officer who is often a civilian. How many of these Subdivisional Officers mix freely with the people? Again, if the object of the proposed partition is to secure better opportunities for District Officers to mix with the people, why should the headquarters of the district which is proposed to be formed with the Tangail and Jamalpur subdivisions be established at one corner of the district, namely, at Jamalpur?

Lord Carmichael said that the question of the partition of Mymensingh would be decided after the question of alignment of new railway lines in the district had been finally disposed of. Why, however, does not His Excellency Lord Hardinge's reply to the Calcutta Municipality's address to him contain any reference to any projected railway line in Mymensingh, although it contains references to other projected railway lines in Bengal?

CHARU MIHIR,
Dec. 23rd, 1913.

21. The *Charu Mihir* [Mymensingh] of the 23rd December says that the assurance of safety which Government gave to the public while passing the Press Act has been held to be of no value by the High Court. Should the whole country be gagged for the fault of a few anarchists?

DAINIK BHARAT
MITRA,
Dec. 30th, 1913.

22. The *Dainik Bharat Mitra* [Calcutta] of the 30th December advocates the amendment of the Press Act. It says this has become imperative after the Calcutta High Court judgment in the *Comra e* case. It asks the Government calmly to consider Mr. Basu's speech on the Press Act at the Karachi Congress. The paper is of opinion that the Press Act was the result of great hurry and confusion.

MURSHIDABAD
HITAISHI,
Dec. 31st, 1913.

23. The *Murshidabad Hitaishi* [Murshidabad] of the 31st December considers the Press Act as a menace to the freedom of the Press, and as mufassal Magistrates not infrequently ask securities from newspapers on the flimsiest grounds, the paper asks the Government to repeal or at least amend the Act which serves as a punishment for the many for the guilt of a few.

NAYAK,
Jan. 1st, 1914.

24. The *Nayak* [Calcutta] of the 1st January says that clerks of the Government of India both at Simla and Delhi are suffering indescribable hardships. Those who are wintering at Simla are suffering terribly from cold and snowfall. One of them has actually died from a fall caused by slippery snow. In Delhi the market is two miles from the quarter of the clerks. Houses are not available. Moreover, there are malaria and pneumonia. Lord Hardinge is prayed to remove these sufferings of the poor clerks.

HITAVADI,
Jan. 2nd, 1914.

25. The *Hitavadi* [Calcutta] of the 2nd January says that the town of Khulna is astir over the question of how to accord a fitting reception to the Black Watch regiment. The District Magistrate himself is taking the leading part. At a meeting held by him at the District office, a reception committee was formed and arrangements were made for the collection of subscriptions. When the District Magistrate himself is taking such an interest in the matter, who will dare to refuse to pay subscription? Most people will no doubt have to pay subscription against their will. In these hard times, the paper continues, we are astonished at these preparations for soldier worship. What is this worship for? When epidemics are raging, people, through fear, worship *Olabibi* or the goddess *Sitala*. Is this worship also of the same type? We now see that the people of Dacca made a great mistake. Had they made similar preparations for Gurkha worship before, perhaps they would not have to suffer so much trouble.

26. The *Hindi Bangavasi* [Calcutta] of the 5th January says that the

HINDI BANGAVASI,
Jan. 5th, 1914

The Hindus and the North-West Frontier robbers. A call to the Government.

Hindus of Bannu held a monster meeting on the 23rd December in which the following resolutions were adopted:—(I) That on account of the increased frequency of raids by Pathan robbers on Hindus their troubles have increased. These robbers generally come from the Khost regions of Afganistan. (II) These raids by Pathans are not directed against Muhammadans, but against Hindus only. The Hindus do not receive any assistance from their Non-Hindu neighbours at the time when the raids are made. Arrangements should therefore be made so that Hindus may be enabled to get assistance from such neighbours. (III) The frontier Hindus, specially the Hindus of Bannu, should be exempted from the operation of the Arms Act. The land laws which have created so much bad blood between the Hindus and the Moslems, should be altogether repealed. It further says that the Hindus have up till now suffered all troubles arising out of raids silently and without complaint, but now things have reached a climax and the Hindus are unable to bear their trouble any longer. That is why they have raised their voices and called the Government to their aid. The Government, it is expected, will readily respond to the call.

27. A correspondent of the *Nihar* [Contai] of the 23rd December says

NIHAR,
Dec. 23rd, 1913.

"*Peskosh*" and the *chaukidari* tax in the flooded area.

that although the question of postponing the realisation of land revenue, the *chaukidari* tax, *peskosh* dues and so forth in the flooded area is under the consideration of the Government, certificates are being issued for realising land revenue and *peskosh* dues, and panchayets are attaching poor people's properties for realising the *Chaukidari* tax.

III.—LEGISLATION.

28. The *Dainik Bharat Mitra* [Calcutta] of the 4th January remarks that it

DAINIK BHARAT
MITRA,
Jan. 4th, 1914.

Cocaine legislation.

does not understand why there is so much delay in passing important and necessary laws. The present law about cocaine is inadequate. Until stronger measures are taken it will be impossible to combat the growth of the evil.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

29. The *Nihar* [Contai] of the 23rd December publishes a list of sales of

NIHAR,
Dec. 23rd, 1913.

"The flood in Contai discussed in the Bengal Legislative Council."

cows at Bhagavanpur in the Contai subdivision at very low prices on account of scarcity of fodder. The Collector of the district has denied that many cows in the subdivision have died of want of food. To prove that the Collector is wrong, the writer proposes to publish lists showing the extent of bovine mortality from want of fodder. As a matter of fact, fodder has become so dear, that it is simply impossible for poor people to keep their cattle alive.

Government has denied that there is any scarcity of water in the locality. But, as a matter of fact, there is great scarcity of wholesome drinking water in it.

VI.—MISCELLANEOUS.

30. The following appears in the *Nayak* [Calcutta] of the 31st December

NAYAK,
Dec. 31st, 1913.

"The Musalman community."

under the heading: "The Musalman community":—

At last the educated sections of both the Hindu and the Musalman community have been able to realise the fact that though their rulers may, for political reasons, favour now the one community and now the other, it is by no means healthful to the interests of either to harbour feelings of jealousy or enmity towards the other because of such favour. Since the Balkan War the two communities have been brought closer and closer together, and the only

thing that still prevents the cordiality of their relations from being perfect, viz., cow-killing, is not likely to stand in the way much longer. The Hon'ble Mr. Mazhrul Huq recently expressed himself in favour of the abolition of cow-killing by Musalmans as the only way to bridge the gulf that still lies between them and the Hindus. And the fact that the number of sacrifices was considerably less during the last *Bakr-Id* than on previous occasions, clearly shows that Mr. Mazhrul Huq's advice has begun to bear fruit. The feeling of unity that has now been established between the two great communities should be fostered and strengthened in every way. We are very pleased to find that educated Musalmans now claim exactly the same political rights and privileges for which educated Hindus have been agitating all these years. There was a good attendance of Musalmans in the last Congress; and if this goes on steadily, if the Hindu and the Musalman unite their voices in urging any just claim upon the Government, they are sure to get what they demand. The Hindus should have a league of their own like the Musalmans, and the Congress should be the meeting place for the two, just as a purgative mixture is made up by putting some soda in one glass and some acid in another and pouring both into a third. The two communities cannot, with safety to either, remain aloof from each other any more. They must unite in everything—in politics, in society, in literature, and perhaps even in religion.

NAYAK,
Jan. 1st, 1914.

31. The *Nayak* [Calcutta] of the 1st January writes as follows:—

"Hindu and Musalman." The sample of courtesy and sympathy which the *Englishman* newspaper has given on the 1st day of the year in an article headed "A fatal move," makes us say without equivocation that our life and honour are still safe, because there are not fortunately many Englishmen in the country of the type of the writer of the *Englishman*. If what the *Englishman* has said with the subject of keeping the Musalmans alienated from the Hindus had been said by a newspaper edited by an Indian, the authorities would undoubtedly have made a great row over it.

It is no longer possible to keep the Hindu alienated from the Musalman or the Musalman alienated from the Hindu. First of all, English education and civilisation are moulding both Hindus and Musalmans into almost the same shape. In idea, taste, manners and so forth the English-educated Musalman is no longer much different from the English-educated Hindu. Besides this, Hindus and Musalmans are both subjects of the same sovereign and live under the same Government. The wants and grievances of both the communities have become the same, and the sorrows and sufferings of both are identical. Self-interest, therefore, is now bound to unite the Hindus and the Musalmans and keep them united. Over and above all this, both Hindus and Musalmans have now found out the true worth of the love shown to them by Englishmen. When the Press Act was passed in Lord Minto's time, the Musalman newspapers were given to understand that the law was intended to be enforced against Hindu newspapers only, so that Musalmans had no reason to be frightened by it. Intelligent leaders of the Musalman community like the Hon'ble Nawab Sams-ul-Huda were so much obsessed by this idea that they did not oppose the passing of the Act. Now this Act is being applied as well against Musalmans as against Hindus. The result of this has been that both Hindus and Musalmans have learnt, by personal experience, the true worth of the Government's show of love.

The *Englishman* says:—Oh Musalmans! If you try to establish *swaraj* by uniting with Hindus, you will be losers. For, the Hindus are five times as many in number as you are, and so will out-vote you. You will then be prevented from killing cows in *Korbani*. In Hindu Native States Musalmans are in a very bad plight. There they do not get high posts and cannot wield any high power. It is because the English are rulers of India that the Musalmans are getting the taste of beef. Formerly, cows could not be killed in Kashmere, but now by the grace of the English this rule has been abolished. At present cows can be slaughtered on the *Bakr-Id* day everywhere in India except in Nepal. If *swaraj* is established in India, the Musalmans will lose this advantage.

This is the substance of the *Englishman's* article, "A fatal move." The *Englishman* wants to keep the Musalmans separate from Hindus by tempting him with beef. It has, however, told a number of lies in this connection. In

the Native States Hindus and Musalmans enjoy equal rights. The Prime Minister of Jaipur is a Musalman. The Maharaja of Malaipur also has given great powers to Musalmans. On the other hand, Maharaja Sir Krishnaprasad was for 12 years Prime Minister of the Nizam's State. We are not ready to believe that the writer in the *Englishman* does not know these facts. He has simply suppressed the truth for inciting a quarrel between two powerful communities among His Britannic Majesty's subjects.

Fie, *Englishman*! Have you no sweeter thing than beef to caress the Musalman with to tempt him over to your side? Compromise, gift, punishment and division are fundamentally the means by which a country should be ruled. Have you no other means than a cow's leg with which to apply these means in India? We know that you are John Bull, the beef-eater, and that in your country you get nothing but beef. But the Musalmans who ruled the 20 crore inhabitants of India for 700 years, whose code of courtesy and civility was adopted equally by Hindus and Musalmans and who built dream-like edifices at Agra, Delhi and many other cities in India, were not merely beef-eating beasts. The Hindu knows the Musalman and the Musalman knows the Hindu. It was because both of them had so long failed to know you properly that they were in spite of their being brothers, living alienated from each other and were breaking their horns like rams set to fight each other. But they are no longer going to give way to such foolishness, they will no longer be deceived by your charms. They will henceforward live together as brothers and eat their meal of sorrow after sweetening it with the sauce of unity. No more will they be duped by a courtesan's wiles.

We know that Indian Musalmans are not beef-eaters. In Persia, Arabia, Tartary, Turkey and Afghanistan cows are not so cheap that their inhabitants can freely eat them. When Emperor Humayun was a guest in Persia, the Shah had him served with beef. In his diary Humayun mournfully writes that starvation compelled him to leave Persia, as beef was not food for a respectable man. From Akbar to Aurangzeb no Emperor of Delhi was a beef-eater. Aurangzeb used to slaughter cows out of spite for Hinduism, but personally he never liked eating beef. This history is known to all Hindus and Musalmans in India. Papers like the *Englishman* will no longer be able to irritate and excite them by writing trash. If, however, we can take warning from the mode of thinking of Englishmen of their type, we shall be gainers. It was the *Englishman* who excited the Musalmans of Eastern Bengal at the time of the partition of Bengal. Honest men, therefore, beware!

32. The following is taken from an article under the heading "The Hindu religion" which appears in the Christian journal *Prachar* [Calcutta] for December 1913:—

"The Hindu religion."

What is the Hindu religion? What is one to understand by the name of the Hindu religion? Nothing whatever. What is known as the Hindu religion is nothing but a collection of opinions and doctrines opposed to one another. There are Hindus worshipping blocks of wood and pieces of stone and even ghosts, and there are as well Hindus following a monotheistic faith. The consistency of purpose and the uniformity of truth which one notices in Christianity are absent in Hinduism. While Christianity is an outcome of Divine inspiration and is bound and guided by Divine laws, Hinduism is nothing but a product of human imagination, controlled by no kind of law or order. The Vedas, to which the Hindus would ascribe a Divine origin, are never really so, for they support the idea of polytheism and prescribe a number of idolatrous rites. Purity, love and truthfulness are things which are by no means held in favour by Hinduism. Hinduism, in its popular form, is a lifeless thing and is nothing but idolatry; while its more advanced form is highly metaphysical and so above the comprehension of ordinary persons. Such a religion can never tend towards the social or political welfare of a people, nor serve to promote unity among them. On one side of Hinduism is blind faith and on the other scepticism. On one side there is crude logic and on the other mysticism; and between the two they lead one astray from the path of truth. Hinduism does not place before its followers any ideal character for them to imitate, nor do the followers themselves seem very anxious for such a thing. And that is why Hindus cannot help saying that there is truth in every religion. Who, again, is a Hindu? Anybody who

PRACHAR,
Dec. 1913.

does not object to being known as such is a Hindu, no matter what his faith and religious opinions may be. This clearly shows that Hinduism is not a religion in the true sense of the word. The Hindu lacks moral courage and rigid love of truth. He is not anxious to give to others what he believes to be good. Often he does not dare to embrace the Christian faith even when he can realise the excellence of the truth preached by Jesus. And why? Because of the laxity, ultra-liberality and weakness of his own religion. Vaishnavism, however, has much in common with Christianity and we may therefore, consider it as a thing not belonging to Hinduism. It is much easier for a Vaishnava to understand and appreciate the truth preached by Christianity than for a Vedantist; for the individuality of God, the idea of incarnation and the doctrines of love, devotion, faith and atonement find place in Vaishnavism. But the God of Vaishnavism is, like the God of Hinduism, not a pure being. Vaishnavism is ruled too much by feelings, and logic, knowledge and the doctrine of *karma* are not held in favour by it. Besides, it is tainted with idolatry and polytheism.

PASUMATI,
Jan. 3rd, 1914.

33. The *Basumati* [Calcutta] of the 3rd January severely criticises Sir Pratul Chandra Chatterjee's article in the "Hindustan Review" entitled "Bengal and Political agitation." Sir Pratul Chandra is wrong in thinking that the Bengali Press is, to any extent, responsible for the propagation of anarchism in the country. Anarchism is the mental disease of a few misguided people who care very little for the Press and who are no way affected by the Press Act. It cannot reasonably be said that political agitation has been of no value to the country. The repeal of the Vernacular Press Act, the withdrawal of the Jury notification, the suppression of indigo oppression, the enlargement of the Legislative Councils, the amendment of the emigration law and so forth, all are the effect of political agitation. As regards service of Bengalis outside Bengal, Sir Pratul Chandra ought to be aware that the people of other provinces also are becoming educated and fit for holding posts in their own provinces for which Bengalis used formerly to be the only eligible candidates.

DAINIK BHARAT
MITRA,
Dec. 31st, 1913.

34. The *Dainik Bharat Mitra* [Calcutta] of the 31st December remarks that Englishmen generally consider themselves physically to be the strongest nation in the world. It remarks that the results of the competition at the Olympic games do not seem to bear out this claim. Does this indicate that Englishmen are degenerating, or that the other European peoples are progressing in physical strength?

Olympic games and Englishmen.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 10th January 1914.

REPORT (PART II)
ON
INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 10th January 1914.

C O N T E N T S .

	<i>Page.</i>		<i>Page.</i>
List of Indian-owned English newspapers received and dealt with by the Bengal Intelligence Branch	21	(f)—Questions affecting the land—	
		Nil.	
I.—FOREIGN POLITICS.		(g)—Railways and Communications, including Canals and Irrigation—	
The South African Commission	23	The Sara Bridge	28
South African Affairs	ib.		
Ditto	24		
II.—HOME ADMINISTRATION.		(h)—General—	
(a)—Police—		The New Year's Honours List	29
The Police and the Public Services Commission	24	The Preventive Service	ib.
		The Viceroy in Calcutta	30
(b)—Working of the Courts—		The Black Watch at Barisal	ib.
The Gorakhpur train murder case	25	Ditto	31
		Colonel Colomb at Dacca	32
(c)—Jails—		The scales of Pay in the new listed appointments in the Provincial Civil Service	33
Nil.		Assistant Surgeons	ib.
		III.—LEGISLATION.	
(d)—Education—		Nil.	
The Muhammadan Education: The new departure judged through official spectacles	25	IV.—NATIVE STATES.	
Compulsory resignation of the Head Master of the Feni School	26	Nil.	
Surendra Nath Banarji's education resolution	27	V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.	
Ditto ditto ditto	28	An Engineer's Report on the Burdwan flood	34
(e)—Local Self-Government and Municipal Administration—		VI.—MISCELLANEOUS.	
Nil.		The Anglo-Indian Press and the Moslem movement	35

CONFIDENTIAL-1

3 2 1 1944

REPORT

INDIAN-OWNED ENGLISH NEWSPAPERS IN BENGAL

Work under contract for the Joint Committee for the Study of the Indian Newspaper Industry, 1944

CONTENTS

1. Introduction	1
2. The Indian Newspaper Industry in Bengal	2
3. The Indian Newspaper Industry in Bengal, 1944	3
4. The Indian Newspaper Industry in Bengal, 1944	4
5. The Indian Newspaper Industry in Bengal, 1944	5
6. The Indian Newspaper Industry in Bengal, 1944	6
7. The Indian Newspaper Industry in Bengal, 1944	7
8. The Indian Newspaper Industry in Bengal, 1944	8
9. The Indian Newspaper Industry in Bengal, 1944	9
10. The Indian Newspaper Industry in Bengal, 1944	10
11. The Indian Newspaper Industry in Bengal, 1944	11
12. The Indian Newspaper Industry in Bengal, 1944	12
13. The Indian Newspaper Industry in Bengal, 1944	13
14. The Indian Newspaper Industry in Bengal, 1944	14
15. The Indian Newspaper Industry in Bengal, 1944	15
16. The Indian Newspaper Industry in Bengal, 1944	16
17. The Indian Newspaper Industry in Bengal, 1944	17
18. The Indian Newspaper Industry in Bengal, 1944	18
19. The Indian Newspaper Industry in Bengal, 1944	19
20. The Indian Newspaper Industry in Bengal, 1944	20
21. The Indian Newspaper Industry in Bengal, 1944	21
22. The Indian Newspaper Industry in Bengal, 1944	22
23. The Indian Newspaper Industry in Bengal, 1944	23
24. The Indian Newspaper Industry in Bengal, 1944	24
25. The Indian Newspaper Industry in Bengal, 1944	25
26. The Indian Newspaper Industry in Bengal, 1944	26
27. The Indian Newspaper Industry in Bengal, 1944	27
28. The Indian Newspaper Industry in Bengal, 1944	28
29. The Indian Newspaper Industry in Bengal, 1944	29
30. The Indian Newspaper Industry in Bengal, 1944	30
31. The Indian Newspaper Industry in Bengal, 1944	31
32. The Indian Newspaper Industry in Bengal, 1944	32
33. The Indian Newspaper Industry in Bengal, 1944	33
34. The Indian Newspaper Industry in Bengal, 1944	34
35. The Indian Newspaper Industry in Bengal, 1944	35
36. The Indian Newspaper Industry in Bengal, 1944	36
37. The Indian Newspaper Industry in Bengal, 1944	37
38. The Indian Newspaper Industry in Bengal, 1944	38
39. The Indian Newspaper Industry in Bengal, 1944	39
40. The Indian Newspaper Industry in Bengal, 1944	40
41. The Indian Newspaper Industry in Bengal, 1944	41
42. The Indian Newspaper Industry in Bengal, 1944	42
43. The Indian Newspaper Industry in Bengal, 1944	43
44. The Indian Newspaper Industry in Bengal, 1944	44
45. The Indian Newspaper Industry in Bengal, 1944	45
46. The Indian Newspaper Industry in Bengal, 1944	46
47. The Indian Newspaper Industry in Bengal, 1944	47
48. The Indian Newspaper Industry in Bengal, 1944	48
49. The Indian Newspaper Industry in Bengal, 1944	49
50. The Indian Newspaper Industry in Bengal, 1944	50

**LIST OF INDIAN-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL INTELLIGENCE BRANCH.**

[As it stood on 1st July 1913.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta ...	Daily ...	Kali Prasanna Chatarji, age 48, Brahmin	1,400
2	"Bengalee" ...	Ditto ...	Do. ...	Surendra Nath Banarji and Kali Nath Ray.	4,500
3	"Hindoo Patriot"	Ditto ...	Weekly ...	Sarat Ch. Ray, Kayastha, age 45 years	1,000
4	"Indian Empire"	Ditto ...	Do. ...	Shashi Bhushan Mukharji, age 55 years, Hindu, Brahmin.	2,000
5	"Indian Mirror"	Ditto ...	Daily ...	Satyendra Nath Sen ...	1,300
6	"Indian Nation"	Ditto ...	Weekly ...	Sailendra Ghosh, Kayastha, age 39 years	800
7	"Indian World"	Ditto ...	Do. ...	Prithvis Ch. Ray ...	500 to 1,000
8	"Mussalman"	Ditto ...	Do. ...	A. Rasul and M. Rahman ...	1,000 to 1005
9	"Reis and Rayyet"	Ditto ...	Do. ...	Jogesh Chandra Datta, age 62 years ...	350
10	"Telegraph"	Ditto ...	Do. ...	Satyendra Kumar Basu ...	1,300
11	"Herald"	Dacca ...	Daily ...	Priya Nath Sen ...	200
12	"East"	... ..	Bi-weekly ...	Banga Ch. Ray ...	230
13	"Calcutta Spectator"	Calcutta ...	Weekly ...	Lalit Mohan ...	...

LIST OF INDIAN NAMES FOR THE MONTH OF JULY 1918

No.	Name of Indian	Sex	Age	Place of Birth
1	John Smith	Male	25	Indian Territory
2	John Smith	Male	25	Indian Territory
3	John Smith	Male	25	Indian Territory
4	John Smith	Male	25	Indian Territory
5	John Smith	Male	25	Indian Territory
6	John Smith	Male	25	Indian Territory
7	John Smith	Male	25	Indian Territory
8	John Smith	Male	25	Indian Territory
9	John Smith	Male	25	Indian Territory
10	John Smith	Male	25	Indian Territory
11	John Smith	Male	25	Indian Territory
12	John Smith	Male	25	Indian Territory
13	John Smith	Male	25	Indian Territory
14	John Smith	Male	25	Indian Territory
15	John Smith	Male	25	Indian Territory
16	John Smith	Male	25	Indian Territory
17	John Smith	Male	25	Indian Territory
18	John Smith	Male	25	Indian Territory
19	John Smith	Male	25	Indian Territory
20	John Smith	Male	25	Indian Territory

I.—FOREIGN POLITICS.

21. The *Amrita Bazar Patrika* observes that in commenting on the speech of the President of the Karachi Congress, the *Statesman* remarks:—

The South African Commission.

Nawab Syed Muhammad expressed his indignation that the demand made by Lord Hardinge, "with the true instincts of a great statesman" for an impartial inquiry into Indian grievances in South Africa, had been met by the appointment of "a domestic court of inquiry composed purely of South African settlers." It was a piece of ill-luck for the President of the National Congress that he should take this extreme view on the very day that the great statesman himself was expressing in emphatic terms the importance which he attaches to "the recognition by the leaders of the Indians in South Africa of the Commission appointed by the Government of the Union." While the President declared that he was voicing the sentiments of the Congress when he said that the South African Committee "inspires the people of this country with no hope," His Excellency the Viceroy spoke in these words:—"I cannot too strongly urge upon the leaders the urgency of accepting the Commission and of setting to work at once to prepare their case for submission to it."

The *Amrita Bazar Patrika* confesses that the *Statesman* has scored. The Viceroy was justly entitled to the warm gratitude of the entire Indian nation when he not only strongly sympathized with them in the South African question, but demanded an enquiry in which he said, to quote the *Statist*, "Indians shall take part." The Karachi Congress was thus fully justified in meting out the high praise they bestowed on His Excellency for adopting this courageous and statesman-like attitude. But the same Congress should have also entered a firm but respectful protest against His Excellency's advice to accept a Commission where Indian interests are wholly unrepresented. There is no need for a popular assembly when it cannot speak out a simple truth for fear of offending the powers that be. Lord Hardinge is, however, too magnanimous to be offended with the Congress leaders if they had honestly offered fair criticism upon one of his utterances. On the other hand, the paper is sure, he would have thanked them for expressing their honest difference with him in a matter which has convulsed the whole of India in an unprecedented manner.

22. The *Amrita Bazar Patrika* observes that there is a difference of opinion between Mr. Gokhale and Mr. Gandhi as to the course to be adopted under the present state of affairs in South Africa. Mr. Gokhale says that "every effort was made to press on Mr. Gandhi the view which clearly is now gaining ground in this country, namely, that after Sir William Solomon's speech, the release of the leaders and the recognition given to the Commission by the Government of India by the deputation of Sir Benjamin Robertson, it would be a tactical mistake to boycott the Commission, as foregoing an important opportunity secured after great difficulty to state the Indian case before the whole world, and likely to alienate from the cause influential support, both in this country and in England." Mr. Gandhi has not, however, accepted this view. He says, as already pointed out, that the Indians in South Africa have taken an oath to boycott the Commission unless it includes two additional pro-Indian members and all passive resisters are not released from jail. He further declares that, "if any of the leaders ventured to advise the acceptance of the Commission without any modification on the lines asked for, they would beyond all doubt be killed, and, I must add, justly so." The situation thus seems to be very serious indeed, and it would not have possibly arisen had not a Commission been demanded. Mr. Gokhale says that general feeling in this country is that the Commission should be accepted. That is no doubt the view of the Viceroy, who has done so much for the cause and whose opinion is entitled to the highest respect, although it is doubtful if even His Excellency would have expressed such a view, had he been aware of the peculiar and complicating circumstances as the recently published statement of Mr. Gokhale discloses. But, judging from the deliberations of the Karachi Congress and the Moslem League, that is not the popular view. It is, on the other hand, clear that the constitution of the Commission is so one-sided that it would be a suicidal step on the part of the Indians to accept it unmodified.

AMRITA BAZAR
PATRIKA
3rd Jan. 1914.

AMRITA BAZAR
PATRIKA,
3rd Jan. 1914.

Mr. Gokhale's chief argument in favour of accepting the Commission is that when its President Sir William Solomon has given an assurance, the Indians should rely on it. To this Mr. Gandhi's reply is that, as regards Sir William's *bond fides* there could be no two opinions, but the two members of the Commission, Mr. Esselen and Colonel Wyllie, who are sworn enemies of the Indians, would be more than a match for him. Mr. Gokhale's second argument is that it would enable the Indians "to state their case before the whole world." But has not the Indian case been already fully laid before the people of every country in the world? His third argument is that the boycott of the Commission would alienate from the cause influential support in England. But "this influential support" in England has not availed the poor Indians anything tangible up to now. In the meantime, the humanity-staggering news comes that that angel in human shape, Mrs. Gandhi, was treated so horribly in jail that she can scarcely be recognized; that she has been "reduced to a skeleton and in appearance is a tottering old woman." And there is not a word of indignation in those quarters in Great Britain from where "influential support" is expected!

BENGALURU,
8th Jan. 1914.

23. South African affairs are still engaging attention, writes the *Bengalee*,

South African affairs.

People are watching the trend of events in South Africa and doing their best to cheer up Mr. Gandhi and his followers. The latter in their turn have acknowledged the services of the mother country in grateful terms, and have asked the people in India not to be very anxious about them. Persecutions have not daunted them, and they will prosecute their struggle if the Enquiry Commission is not modified in the Indian interest. Everybody expects that good results will follow Sir Benjamin Robertson's visit. In the meantime, the Rev. C. F. Andrews and the Rev. W. Pearson are addressing meetings in South Africa to hearten up the Indians with the news of the deep sympathy of all communities in India with their cause. The latest public demonstration in favour of the South African Indians was that of the inhabitants of the Aligarh city and district who adopted resolutions at a public meeting protesting against the present constitution of the Enquiry Commission, thanking His Excellency Lord Hardinge for his sympathetic attitude, and assuring Mr. Gandhi of the sympathy of all his countrymen who are justly proud of his patriotism. The paper is really sorry that Mr. Gokhale is ill and cannot do the needful at such a critical time.

II.—HOME ADMINISTRATION.

(a)—Police.

AMRITA BAZAR
PATRIKA,
3rd Jan. 1914.

24. It has been brought to the notice of the *Amrita Bazar Patrika* that, while the Bengal Police have been permitted to

The Police and the Public Services Commission.

represent their grievances before the Public Services Commission, the Calcutta Police are to go unrepresented. Whatever criticism the paper has to offer against that body now and then in respect of their acts, there is no doubt that they constitute a very important body and that justice and equity clearly demand that they should, like other departments of the Public Service, be allowed to put their case before the Commission. Non-representation means discontent, and making a body discontented is not certainly the best way of correcting its vagaries or enhancing its efficiency. One thing at least strikes the Indians as rather singular in the composition of the Calcutta Police force. It contains only two Superintendents and so many as seven Deputy Commissioners, besides the Commissioner,—all, of course, Europeans! This means, so far as the relative position and numerical strength of Superintendents and Deputy Commissioners are concerned, that there are more superior officers than subordinates. This is, the journal fancies, against the general rule all the world over. It has seldom heard of their being more Generals than Captains under them in an army, or more Magistrates than Deputy Magistrates under them in a district. It is because of the fact that an Indian may now and then become a Superintendent, but never a Deputy Commissioner, that the area

of Superintendents is so much narrowed down? And is it because this convenient arrangement may be threatened with a disturbance if it is brought to the notice of the Commission by some Indian witnesses that they are to go unrepresented before the Commission? The paper speaks, of course, subject to correction, but as it is, the present arrangement lends itself easily to some such construction. In the meantime will some Hon'ble Member interpellate the Government as to the *rationale* of this seemingly unnatural arrangement which means not only so much ostracism of the Indian element, but so much excessive expenditure of the public money?

(b)—Working of the Courts.

25. The *Amrita Bazar Patrika*, in commenting on the judgment of the Allahabad High Court in the Gorakhpur train murder case, does not agree with it. Here are the admissions of their Lordships: "It is clear from

The Gorakhpur train murder case.

the facts just recited that there is no direct evidence connecting the appellant with the murder of Miss Murphy. The evidence against the appellant is circumstantial." That being so, was it not the safer course for their Lordships to avoid the extreme penalty in the case of the prisoner? It is quite possible that he murdered the unfortunate lady. It is equally possible that he did not. Indeed, there are cases in which circumstantial evidence of even more convincing nature than what has been recorded in the case under notice pointing to the crime of an alleged murderer has ultimately been found to be of no value whatever. The paper thinks that, though the circumstances were very much against the prisoner, his life might have been spared, and, in the place of death sentence, one of transportation for life might have been passed on him. As the law empowers the Judges to pass either of the two sentences in murder cases, the learned Judges would have been quite within their legal rights to act up to the suggestion.

AMRITA BAZAR
PATRIKA.
8th Jan. 1914.

(d)—Education.

26. For some time the *Mussalman* has been expressing surprise at the new departure in the matter of supervision of Muhammadan education. The matter has already

Muhammadan Education: The new departure judged through official spectacles.

been discussed from many points of view and the extreme impropriety of the step taken pointed out in its true perspective. It is further proposed to treat the matter from several other standpoints, but, for present purposes, it would be sufficient to focus the light of official pronouncements on the subject, so that it may be apparent to all discerning eyes. The foremost educational officer in the Education Department of the Government of India is Mr. Sharp, and his *sharp* observation on the peculiar needs of Muhammadan education made in Delhi on the 25th November last before the Royal Commission is so interesting that the paper makes no apology to reproduce it here:—"Referring to Mr. Abdur Rahim's questions with regard to the inspection travels (*sic.*) with special reference to Muhammadan education, Mr. Sharp stated that there were certain problems which were peculiar to Muhammadan education, and to meet them some special appointments of Muhammadan Inspectors had been made." Thus apart from the documentary evidence, consisting of Government letters and resolutions, there is the oral testimony of Mr. Sharp to the effect that there are "certain problems peculiar to Muhammadan education," and that some special appointments were made therefor. Taking, however, the word "Inspector" to mean inspecting officers in its broad sense, it is asked whether the "problems," referred to, have so far disappeared as to warrant the abolition of the posts of special inspecting officers for Muhammadan education. On the contrary, even the man in the street is automatically led to the conclusion that these "problems" are becoming more complex every day. What was then the necessity for the abolition of the posts which were specially created to solve totally different problems? One would therefore be justified in assuming that

MUSSALMAN,
2nd Jan. 1914.

Government has seceded from its settled policy without any excuse whatsoever. But Mr. Hornell, the present Director of Public Instruction, who, together with one of his official superiors, is held responsible for this unfortunate departure inconsistent with declarations on the part of the Government, is not even disposed to acknowledge that there are "peculiar problems" connected with Muhammadan education. In fine, he tried to throw Mr. Sharp overboard in his evidence before the Royal Commission the other day. It may be judged with comparative ease as to whether Mr. Hornell, who was away from India for more than five years, is in a better position to assign *true* reasons than Mr. Sharp. But is there no demand for education on the part of Muhammadans now? Is it therefore that the special posts have been abolished? These questions await definite answers. Mr. Hornell obviously tried to ignore the "peculiar problems" relating to Muhammadan education, thereby indirectly attempting to justify the new departure, but we prefer to judge him in the light of the foregoing admission. The "great demand" for education, implying necessarily great advance made by Muhammadans, is not corroborated by Mr. Stark, officiating Inspector of Schools, Burdwan Division, who, subsequently in his evidence before the Commission, told Mr. Rahim that "there had not been any big advance in Muhammadan education in Western Bengal." Mr. Stark's statement conclusively proves that it was sheer folly to abolish the special posts, for, after all, the question of *advancement* of Muhammadan education is closely intertwined with "peculiar problems" necessitating special provision. Mr. Stark further observed that the "Inspector of European Schools should be a man thoroughly *acquainted with his community*." With what greater force the principle underlying the observation applies to Muhammadan education the paper leaves it to the authorities to consider.

HERALD,
4th Jan. 1914.

27. The *Herald* observes that it appears from the telegram of its Feni correspondent that there is shortly to be a trial of strength between the School Committee there on one side and the Inspector of Schools of the Chittagong Division on the other. How Kailash Babu incurred the displeasure of the Inspector of Schools of the division, how Kailash Babu's dismissal was brought about by that officer, and how the majority of the School Committee again reinstated Kailash Babu, all these are past history now. The present position is that the Inspector of Schools is threatening the discontinuance of the Government grant to the school unless some conditions are fulfilled by its Committee. In insisting on these conditions a desire on the part of the Inspector of Schools to officialize the Committee is apparent to everyone. Even if the paper does not go into the merits of the demands made by the Inspector of Schools, it cannot overlook the following results of the Inspector's order. The first is that the School Committee at Feni depends for its existence on the Divisional Inspector of Schools, should it be disposed to covet the Government grant. The second feature of the matter is that the *seise qua non* of these committees, namely, that they should be guided by the voice of the majority of the members is clean swept away by the official order. And the third is that, should the School Committee be able to manage without the Government grant, they as well as the offending head master can turn a deaf ear to all the threats of the Inspector of Schools. For already the post of head mastership has been offered to Kailash Babu by a school which apparently does not concern itself with Government grant. The whole position is to all intents ludicrous, and, most of all, to the cost of the Government, and as this is not the only occasion when circumstances like these have occurred, for it reminds one of what happened the other day at Narayanganj. There should be a radical remedy by the Government. If the State has any real grievance against an individual or individuals, it should not be in his power to defy the inspecting officers by joining private institution. School Committees on the other hand should not be turned into a farce, as that at Feni undoubtedly would be if the order of the Inspector of Schools is carried out. It is supposed probably, not without a grain of truth in it that the School Final examination is intended by the Government to remedy these evils. These evils, at least as they appear to the Inspector of Schools of the Chittagong Division, will no doubt be remedied by the institution of the School Final examination, but such remedy would forever ruin all prospects of this excellent system.

winning favour with the people. It is not at all difficult to see how the people would look at the action of the Chittagong Inspector of Schools. To convince the people that this officer is justified in overruling the Committee, there should be a strong impartial tribunal to support him. Up to this time the Senate of the Calcutta University has performed that function. The School Final will abolish that. People are therefore naturally anxious. If the Government cannot show an equally trustworthy party, this anxiety will remain as ever.

28. The *Amrita Bazar Patrika* observes that what generally happens happened in the matter of Babu Surendra Nath Banarji's education resolution in the Imperial Council. He made a long speech in support of his

Surendra Nath Banarji's education resolution.

proposition—it must have been rather unusually long; otherwise the Viceroy would not have asked him to resume his seat before he had concluded. The reply of Sir Harcourt Butler was equally remarkable for its length. Which of them occupied more time of the Council? Possibly Mr. Banarji, for, His Excellency it seems, did not ask Sir Harcourt, as he did Mr. Banarji, to cut short his statement. Now was Mr. Banarji really not aware that, if he had moved even a less contentious proposition and supported it with even more convincing facts and arguments, it would not have met a better fate than the one under question? Indeed, all know that when the Government is determined not to do a thing, no amount of pressure would make them do it. Why did Mr. Banarji then take all this trouble? As for Sir Harcourt Butler, the best thing he could have done, as soon as Mr. Banarji's resolution had been put in, was to tell the mover that he had better withdraw it as he was not prepared to accept it, shake hands with him when he had done it, and spend the time thus saved either in some useful work or in some amusement, say, a game of chess. It may be said that the debate has furnished the public with some information which was not previously known. Indeed, when Sir Harcourt refused to publish papers and correspondences on the subject of the resolution, it means that the information, which the people expected, is yet in the secret iron safe of the Government, and not before them. The Hon'ble Member for Education has been pleased to vouchsafe one bit of information. It is that the Hon'ble Mr. Ghuznavi wrote him on the 19th of July that "it had been decided not to press for affiliation (of the Ananda Mohan College), and since then the Government of India have received no further information in the matter." Was it then on the strength of this letter of Mr. Ghuznavi that the Government of India refused to sanction the affiliation? No light is thrown on the point. The information is thus utterly valueless. It may be stated here that it had *never* been decided by the Ananda Mohan College authorities "not to press for affiliation," and, if Mr. Ghuznavi said so, he must have done it in his individual capacity. It is also surprising that when the Hon'ble Member for Education received such a communication from Mr. Ghuznavi he did not deem it fit to enquire into the accuracy or otherwise of the statement. The answer to Mr. Banarji's appeal is all that is desired. Sir Harcourt says in distinct terms that the Government is "wholeheartedly" prepared to trust the people in educational matters, and that "they have no secrets in education." So Mr. Banarji has got what he asked for: is he now prepared so give up protesting against the educational policy of the Government? There is not the slightest doubt that Sir Harcourt Butler was quite sincere when he said that "the Government desire to take the people *wholeheartedly* into their confidence" and that "there is no desire for any sort of concealment." And how did he follow up this noble assurance given in unequivocal and emphatic terms? Why, by opposing Mr. Banarji's resolution, by practically refusing the information he had asked for and declining to take the people into his confidence "on the ground of long practice and rules and customs of business!" Sir Harcourt Butler seeks to justify a departure from the liberal policy of the Government he has so eloquently described by an appeal to the instincts of "business men." It is notorious, however, that business men go on the purely *bania* principle of profit and loss, especially in a matter concerning education, which means the formation of the character of the youths of the country, was not very much strengthened by the admission that these intentions had to be subordinated to the rules and customs of the *bania* or the *mahajan*. Thus Indians are not a whit better than they were in respect

AMRITA BAZAR
PATRIKA,
8th Jan. 1914.

of educational matters before the resolution was moved. In the paper's humble opinion matters in which there is some sort of *aid* on the part of the Government can be settled more successfully by approaching the authorities demiofficially than by moving resolutions in Councils with the sure prospect of provoking official opposition and getting them lost.

BENGALUR,
9th Jan. 1914.

29. The *Bengalee* remarks that the mischievous slander published in the *Englishman* of the 8th January, in noticing the discussion of the Hon'ble Mr. Surendra Nath Banarji's resolution at the meeting of the Imperial Council, leaves no doubt why the papers relating to the proposed educational changes should have been published. The journal declares that the changes have been decided upon on other grounds than educational. The mover of the resolution and the educated community whom he represents have nothing on their conscience which could make them in the least afraid to demand a detailed disclosure of the circumstances surrounding the proposed changes. The Government may risk its dignity by undertaking such disclosures, but the *Englishman*, who seems to be in the know, has nothing to lose. Why does he not come out into the open like a man with his categorical charges against the *Nationalists* instead of indulging in insinuations and innuendoes. It does not speak much in favour of him to be deterred by such consideration as that "unfortunately the papers in the possession of the Government must, from their very nature, contain special references to special people and organizations. To print them would give the latter the opportunity of calling earth and heaven to witness how unjustly they have been assailed." The *Englishman* is most severe on Sir Harcourt, because he has not chosen his method of dialectics. The Educational Member, whatever might be the merits of his reply as justifying the necessity of the changes, pitched it in the higher key of cultured grace and dignity becoming his position. He has not uttered a single word in anger and scorn, but confined himself to the educational aspect of the question. This has made the *Englishman* furious that Sir Harcourt did not anticipate him in his method of attack. But the Member for Education by the very nature of his office is precluded from Hare Street heroics. The *Englishman's* concluding sentence of the article runs thus:—"But seriously is it not a sad thing that men entitled to a salute of 15 guns should be obliged, in order to avoid the accusation of want of sympathy to employ such a blunt lance as Sir Harcourt Butler uses against the toughened steel of spears wielded by such experts as Mr. Banarji." The title to the salute of 15 guns has provided in his case the safeguard which the *Englishman* will need many more stages of evolution to acquire.

(g)—*Railways and Communications, including Canals and Irrigation.*

AMRITA BAZAR
PATRIKA,
8th Jan. 1914.

30. The *Railway Times* of England observes, the *Amrita Bazar Patrika*, characterizes the Saraghat Bridge, which is now virtually an accomplished fact, as an "unparalleled" instance of "monumental folly." And why? Because, says the paper, in a country like Lower Bengal, with an unsurpassed system of river navigation, a double line bridge is provided for a probable traffic, less than half of which could be easily carried by a single line, at a "cost of £3,300, or of £1,384,000 in excess of that for which it could have been built." It is in this way that the money of the starving tax-payers of India is spent. It further remarks that this gigantic bridge might have been postponed for many years without detriment to the traffic between Calcutta and the hill stations of Darjeeling. He, however, reminds his readers that the project had become a dire necessity "to enable first class passengers to make the journey (to Darjeeling) without the inconvenience of a boat crossing." Indeed, India exists more for the comfort and luxury of these first class passengers than the benefit of those who find the money. The *Railway Times* makes a good point when it points out that much of the total tonnage of jute carried over Eastern Bengal Railway in 1912, namely, 1,120,000, is grown south of the Ganges and never crosses the river; a very large portion of it, again, is received *via* Goalundo and Kustia from Narayan-ganj and river-borne; further, a considerable and increasing quantity will always cross the river at Godagiri instead of going round *via* the Sara Bridge:

"If we allow," says the *Railway Times*, "half the railway-borne jute to come over the bridge, or say, 600,000 tons, that is an outside estimate. If we allow another 600,000 tons of rice, grain, seeds, hides, etc., the maximum to be expected in the next 50 years is 1,200,000 tons, and this may at any time be depleted by a bridge at Godagiri. Surely even a much larger figure than this would be insufficient to warrant the construction of even a single-line bridge at £1,000 a yard." If the position taken up by the paper's contemporary be correct, then verily a more reckless and colossal blunder cannot be conceived.

(h)—General.

31. The *Telegraph* remarks that in the usual New Year's Honours List the shower is not particularly slight, but so far as Bengal is concerned, it is meagre. Among the higher honours the province is nearly unrepresented, barring the solitary Rajaship of Kumar Dinendra Narayan Ray and the Nawabship of Khan Bahadur Nawab Ali Chowdhury. The former tardy recognition, as it is of the public services and the family of the Kumar, has given universal satisfaction. One distinction, however, has surpassed the paper's intelligence. It finds Babu Harinath Ray, a Bengali gentleman who lately sat on the Bench of the Calcutta High Court, has been dubbed a Dewan Bahadur. The journal's idea was that "Dewan Bahadur" was a Madrassi title, the same as "Rai Bahadur." The public therefore do not quite follow the appropriateness of this bestowal. Among the officials who have been honoured, the K.C.S.I.'ship of the Hon'ble Syid Ali Imam and the C.I.E.'ship of Mr. F. C. Daly, Deputy Inspector-General of Police, Bengal, C. I. D., have given very great satisfaction. Sir Ali Imam, though a Muhammadan, is equally popular with, and highly respected by, the Hindus as well. Though comparatively young in years, both he and his brother, Mr. Justice Hassan Imam, enjoy the confidence of the entire nation. As for Mr. Daly, though he belongs to a service which just now is the butt of public criticism, his reputation is second to none on account of his fairness, love of justice and resourcefulness. If all police officers were like him, very few complaints would ever be heard against the force.

TELEGRAPH,
3rd Jan. 1914.

32. The *Bengalee* observes that there are many important branches in what are called the minor Civil Services from which the practically total exclusion of the paper's countrymen is a subject of legitimate complaint and grievance. The Public Services Commission of 1887 recommended the wider employment of Indians in the minor Civil Services. But their recommendations have only been partially carried out. This is true of almost every department in what are called the minor Civil Services; but specially in the Preventive Service. Indeed it appears that the scandal in this respect attracted the notice of the Secretary of State. In a despatch, dated the 27th August 1909, he commented rather severely on the persistent exclusion of Indians from appointments in the Appraising and Preventive establishments of the Calcutta Customs, and called attention to the opinion expressed by the Public Services Commission that there was no justification for the exclusion of any race from these branches of the Public Service. The then Collector of Customs, Mr. Howard, sought to excuse himself and his department against this severe criticism by urging the plea that no Indian could be had possessing previous business experience. To this Mr. Wheeler, who was then Financial Secretary, and Sir Edward Baker, who was Lieutenant-Governor and had himself been a Collector of Customs for Calcutta, gave a prompt and effective rejoinder by pointing out that Mr. Howard was putting undue stress upon the necessity of candidates possessing previous business experience. After this wholesome criticism on the part of the Government of Sir Edward Baker, three Indians with no business experience were appointed as Appraisers as an experimental measure. It was absurd and almost disingenuous to talk of previous business experience when out of the 21 European Appraisers no less than 12 had been appointed with no previous business experience whatsoever. That Mr. Howard was thoroughly mistaken

BENGALIAN,
4th Jan. 1914.

in insisting upon previous experience is shown by his own admission, viz., "that the three Indian Appraisers appointed without any previous experience have proved quite satisfactory." In Bombay there are 17 Indian Appraisers out of a total staff of 24. In consequence of the despatch of the Secretary of State to which he referred, the Bengal Government, after a careful consideration, decided that out of a total staff of 24 Appraisers at least 8 should be reserved for Indians, and the Collector of Customs was directed to appoint Indians and Europeans alternately until the maximum number was reached. Before this arrangement had been come to, a European officer was appointed to the last vacancy on a salary of Rs. 500 a month, which is very much in excess of the initial salary. The journal is curious to know when the maximum number of 8 Indian Appraisers will be reached in the Calcutta Customs. In the meantime it is satisfactory to record some of the evidence that was given before the Public Services Commission of 1887 by European witnesses testifying to the capacity of Indians for the appointment of Appraiser. Mr. James Mackay, now Lord Inchcape, said: "I think natives are quite as capable of doing the work of appraisers as Europeans. I consider that honesty must be paid for, and it is necessary to pay native appraisers nearly as much as Europeans to ensure their honesty." And he added: "I see no reason why natives should not render as good service as Preventive Officers as Europeans do." The paper trusts that justice will be done to its countrymen in this important department of the Public Service.

INDIAN EMPIRE.
6th Jan. 1914.

33. The Viceroy has come and gone, writes the *Indian Empire*. But the visit has left no permanent impression on the city or its people; in fact it was most disappointing.

The Viceroy in Calcutta.
True it is, the people are honoured by the condescension made by the representative of their beloved Emperor in India to pay them a formal visit before he lays down his great office. When the happy announcement was made there were persistent rumours that His Excellency would make some important announcement in regard to one or two administrative changes in matters pertaining to the well-being of its people. For instance, the leading Anglo-Indian papers did not conceal their hope that, taking into consideration the impossibility of converting the deserts of an old city like Delhi into another Calcutta and the enormous amount involved in its expenditure, His Excellency would proclaim the retransfer of the Capital to Calcutta. But nothing has come to pass, and naturally the public organs of Anglo-Indian thought are not only disappointed but full of resentment at his silence. It must be said, however, that the journal never entertained such a thought, so it has no cause for disappointment. Its hopes were centered in some important pronouncements from the mouth of the Chancellor of the University about some momentous questions looming up for some time past about the fate of the same. His Excellency has carefully kept himself silent and studiously avoided the discussion of the same. It was indeed most disappointing, to say the least. Sir Ashutosh Mukarji, whose term of office expires shortly, will be succeeded by some official either by a member of the Civil Service or an educationist in the service of the Government. The University will be, in other words, officialised, against which arrangement the whole Province has been protesting all along. His Excellency did not take the opportunity of disabusing the minds of the people on the same. By his studied silence, he indirectly confined that impression. The Vice-Chancellor has, for some time past, asked for financial assistance and for sympathy and co-operation and broadly hinted at the unfortunate state of things. His Excellency's reply recently was hardly sympathetic, certainly not encouraging, and it clearly foreshadows the policy of the Government in the management of University affairs in the near future. To oust an unpaid and independent Vice-Chancellor like Sir Ashutosh, who has unquestionably proved himself superior to all past Vice-Chancellors, and to appoint an official in his place, will no doubt prove disastrous to the future progress of the educational attainments of future hopefuls. But the authorities will be content if they can make it another department of Government.

HERALD.
6th Jan. 1914.

34. The *Herald* remarks that one of the most striking illustrations of the good will of the people of the country in general towards their rulers was given the other day when the 2nd division of the Black Watch Regiment arrived in Barisal. The men

The Black Watch at Barisal.

were all welcomed most suitably, and all classes of people, from the leaders down to the man in the street, joined in showing their joy to see the King's army in their midst. Like true Britishers, the Black Watch men responded most heartily and entertained the people as best as they could. Nothing could be happier than the relations which were thus established. Coming as these do so soon after the scare that has been abroad in the country due to some unfortunate incidents in Dacca, the people's welcome at Barisal above referred to furnishes very good lessons for many persons to be guided by. When people protested against some contretemps that happened, their protest was called as part of an organized campaign against manœuvres in East Bengal by spreading of ill-intentioned falsehoods. It was openly declared that it was a matter of regret that manœuvres were not very extensively held which might thus cow down the unruly people of East Bengal. It was stated openly in some papers that the concentration in Dacca was directed against the anarchists for harbouring whom the excesses of army men among the people of Dacca would with good purpose be overlooked. The paper says with great regret that those who were in a position to stop the scare did not make any effort in time. Only after matters had grown into serious proportions that civil authorities exerted themselves. And it is doubtful, if it would have ever seen, had not the military authorities taken upon themselves to move in the matter, one of the most fortunate features of the army manœuvres in East Bengal. The paper does not think that unless Colonel Colomb went over to the Faridpur district and Lieutenant-General Sir Robert Scallon came down to meet some of the leaders of the Indian communities in Dacca the confidence which now prevails in the country would have at all been there. The pleasant function on the fifth afternoon and similar other meetings also would, it is sure, improve the situation much more. It is a pity this pleasant way of clearing up the atmosphere was not pointed out to the military authorities who are new to the country. And who contributed more in fomenting these notions of the people than those irresponsible writers who gave themselves out as being in the confidence of the Government and in no certain terms gave out to the world at large that the British Government had thought it fit to punish a whole people for the crime of a few by winking at the lawlessness of a section of its own army which was for the time being out of hand.

35. The *Herald* remarks that Dacca and East Bengal has attracted a good deal of attention of the Indian public for the last few months, thanks to the military manœuvres.

The Black Watch at Barisal.

It has been clearly said in almost all the Anglo-Indian papers that to show the might of the British Government the European troops will be made to march and remarch through East Bengal. The paper's Anglo-Indian friends say that as the dakaities are becoming rather frequent in East Bengal and as the police are unable to detect the culprits, the brightly uniformed red coats might overawe the people and stop the dakaities. The papers also speak of the so-called political murders, and say that these, too, may be stopped by this display of brute force. As these vapourings have not been contradicted, the paper takes it for granted that some Government officials may have in their mind a plan akin to the one given expression to in the Anglo-Indian papers. The Government officials have tried a good many expedients to do away with the widespread unrest in India. The unrest, it is admitted everywhere, is not only confined to India, but it has spread all over Asia. There is unrest in Japan, in China, in Siam, in Annam, in Persia, and in Turkey, and what is there to wonder if there be some unrest in India. The deportations, the Seditious Meetings Act, the Press Act, the hammering policy of Sir B. Fuller, and numerous other repressive measures have been adopted to stop the unrest. But all to no avail. The only thing which helped a little to abate unrest was the visit of their Imperial Majesties the King Emperor and the Queen-Empress to India and the undoing of the partition of Bengal, which last was the immediate cause of the great upheaval in India. Let the authorities try to stop the dakaities and the murders by holding military manœuvres in East Bengal and the journal has not the least quarrel with them. Most unfortunately, however, thanks to the indiscreet writings in the Anglo-Indian Press and some very indiscreet acts of the Gurkha soldiers in Dacca and the neighbourhood, people came to believe that the soldiers were coming to East Bengal to harass and

HERALD,
7th Jan. 1914.

punish the people for their apparent, though totally fictitious neglect in not handing over the anarchists to the authorities. All these caused the greatest panic everywhere, and people knew not what to do or where to go to save themselves from the apprehended maltreatment in the hands of the soldiers. The real situation has at last been understood by the authorities and they have been trying their very best now to allay the panic. The Commanding Officer of the Gurkhas in Dacca has courteously explained the whole affair in connection with the Gurkha outrages in Dacca, and the paper invites the attention of its readers to the report of the interview its representative had with Colonel Colomb, Commanding the 10th Gurkhas. It has seen the behaviour of the British troops travelling to Dacca from Barrackpore and other places to take part in the Dacca manoeuvres and has heard of their behaviour in numerous other places, and one is led to believe that Tommy, when sober, is a jolly good fellow and there is nothing to be afraid of. The Commander-in-Chief has invited Indian gentlemen to come over to Dacca to see the manoeuvres, and His Excellency the Governor of Bengal may come to Dacca with a large number of guests to see the close of the manoeuvres. All these are pleasing to the journal, and it strongly protests against the idea that the so-called disloyalty, sedition or unrest has anything to do with the manoeuvres. The military authorities in Dacca say that they have nothing to do with politics, and it fully believes them in spite of the declamations of the Anglo-Indian press to the contrary. The Government will do well to officially announce that the sayings of the Anglo-Indian papers have no foundation whatsoever and that the manoeuvres are taking place in the ordinary course of things. From the behaviour of the military authorities it is believed that they will not allow the soldiers to molest the people in any way and that the people will have a nice time enjoying the grand spectacle of the manoeuvres. If there had been any idea of combating alleged sedition with troops in the mind of some of the Government officials, it is hoped that they have been disabused of their mistaken notions, for the people of East Bengal are thoroughly loyal to the British Government, and they as a body abhor anarchism and sedition as much as the officials do.

BENGALUR,
7th Jan. 1914.

36. Colonel Colomb, of the 2nd battalion, 10th Gurkhas, seems to know his business, remarks the *Bengalee*. He recognizes when it is not yet too late that the best way of averting any unpleasantness between the soldiers and the people is to consult the local leaders and act according to their advice. That the Gurkhas, when they first arrived in Dacca, molested some shop-keepers and showed other signs of unruly conduct has been admitted even by the *Englishman*. It need not have been so if Colonel Colomb's plan of action were followed from the beginning. But events make people wise, and it must be said to the credit of the Colonel that instead of resorting to the usual practice of going one's own way, no matter what others might feel and say, he has been seeing people and encouraging them to lay before him their complaints. This is as it should be. He really desires to make the stay of soldiers amongst peaceful population free from all disagreeable memories. He had an interview with the Hon'ble Nawab Bahadur. The Hon'ble Ananda Chandra Ray and other leading Indians of Dacca discussed with them the recent complaints against the Gurkha Military Police and asked for suggestions and co-operation in the establishment of friendly relations between the soldiers and the people. There is now to be a telephonic connection between the Kotwali police-station and the residence of the Colonel to facilitate prompt action in the case of any difficulty arising. All this evidences a spirit to let bye-gones be bye-gones and ensure smooth-sailing in the future. The paper is glad to notice this improvement in the situation. An Anglo-Indian contemporary, while commenting on the reports of the recent good treatment of the people by the soldiers in some places of East Bengal, had its usual fling at the *Bengalee* and went so far as to suggest that it did not at all represent the mind of the people. The *Englishman* also, as soon as the first information about Gurkha waywardness appeared, began to shriek that the *Bengalee* had no other object than to bring the military into contempt. These publicists are blind partisans, and at once lose their heads over any complaint of misconduct against their clientele. The disciples always outdo the prophets in their anxiety for the latter's good name. They are blind to their faults and

stubbornly maintain that they can do no wrong. But not so the prophets themselves. Colonel Colomb has approached the Dacca leaders to ascertain for himself how far his men went astray. But the extremist section of the Anglo-Indian Press, before it had time even to look about, at once dismissed the papers' reports as mischievous concoctions and began to call it names. Colonel Colomb, the journal is afraid, will forfeit the good opinion of the Anglo-Indian Press, but he will have the blessings of the people in its stead.

37. Referring to the resolution on the new listed appointments, the *Amrita Bazar Patrika* wishes to know why a member of the Provincial Service should get Rs. 2,000 in the 1st grade as a District and Sessions Judge when a member of the Imperial Civil Service would be paid Rs. 3,000, when both have to do the same kind and the same amount of work? The same remark also applies to the members of the two services holding the appointments of District Magistrates and Under-Secretaries. This can never be justice, yet this is the practice in this country. It can be justified on the only ground that the members of the Provincial Service belong to the children of the soil, and that the members of the other Service, with a few exceptions, are recruited from Englishmen. And this is done in spite of the solemn pledge of Queen Victoria in her famous Proclamation that merit and character, and not race and colour, would always guide the rulers of India in the matter of public appointments. Perhaps no case proves this wrong more vividly than that of Babu Baroda Charan Mitra (Mr. B. C. Mitra). The service (Statutory Civil Service) to which he belongs is not only higher than that of the Provincial Civil Service, but it is to all intents and purposes equal to the Imperial Civil Service. Indeed, he is entitled to hold all the posts in the Civil Service like an Imperialist civilian. But though an officer of an exceptional ability, who has served the State with special distinction all along the line, he has to draw Rs. 2,000 as 1st grade District and Sessions Judge, though fully a peer of his Civilian colleagues—perhaps their superior in several respects—who, in the same grade, are drawing Rs. 1,000 more. This two-thirds pay system ought to be done away with both in the interests of justice and the good administration of the country. Though vested with all the privileges of a District Judge or a District Magistrate, the two-thirds pay man cannot but feel his position keenly and naturally he cannot have that heart in his work which he would have if no distinction were made in the matter of salaries between him and his colleagues in the Imperial Civil Service. He cannot also command that respect from the people entrusted to his care which a Civilian can on account of his higher pay. At one time the Indian Judges of the High Court were paid two-thirds of the salary paid to their European colleagues. But the mischievous effects of the system were fully realized and it was abolished. The distinction ought to disappear also in the case of the officers of other branches of the public service, and the matter ought to engage the serious attention of the Public Services Commission. Talking of Mr. B. C. Mitra reminds the paper of a special injustice done to this deserving officer. If, under the present arrangement, he could not be paid more than two-thirds of the pay of a Civilian, he might all the same have been elevated to a seat on the High Court long ago. In that way an appreciation of his great worth might have been shown. It is said that, because he does not belong either to the Imperial Civil Service or to the Provincial Civil Service, he has no *locus standi* in the matter. But this is merely a plea; for, as already said, he is eligible to any office under the Government. The real reason of ignoring his undoubted claim is perhaps to be found in his being very independent. Indeed, his opposition to the Carlyle Circular whereby District and Sessions Judges were sought to be placed under the Divisional Commissioner, could not possibly be forgiven by those who dispose of the High Court judgeships. By the way, where is this circular now? It has, the journal understands, been quietly dropped. That being so, why should not justice be at last done to Mr. Mitra? Independence is one of the highest qualifications for a Judge; so instead of being punished, he should be rewarded for displaying it. Above all, Mr. Mitra is the last of the Mohicans—indeed, he is the only remaining member of the original statutory service still serving in Bengal. The paper therefore hopes some special consideration will be made in his case and his meritorious services recognized.

38. The *Amrita Bazar Patrika* observes that it is not possible to enumerate the grievances of the service in one or two newspaper articles. The Service Commission will examine the medical witnesses at Calcutta on the 12th January next, and a few

AMRITA BAZAR
PATRIKA,
7th Jan. 1914.

AMRITA BAZAR
PATRIKA,
9th Jan. 1914.

Assistant Surgeons.

points on which the witnesses might be questioned are mentioned here. The service, it is said, is seething with discontent, and, barring the Educational Service, no other department deserves more sympathy at the hands of both the public and the rulers. To tell the truth, in a country where people die of preventable and curable diseases like flies, the importance of an efficient and contented body of medical men must precede that of the educational. But unfortunately no other service is more neglected than the one which is filled up by those who are responsible for the health of the people. The paper takes up a very few evils of the present system and draws attention to the special grievances under which the Civil Assistant Surgeons labour as compared with the Military Assistant Surgeons. Both these classes of officers receive their training in the Medical College, but here the analogy ends. Mark now the nature of training they respectively receive. Whereas the Military Assistant Surgeons can enter the Medical College without passing any University examination, their Civil compeers could, till lately, do the same, only after passing the University F. A. examination. Moreover, in order to qualify themselves as Military Assistant Surgeons they have to pass simply a College test, the examination in each subject being conducted by the professor teaching the subject himself. The standard of efficiency required to pass such tests, however, is very low, and curiously enough the students are not subjected to any practical examination, which is the greatest stumbling block in the way of students on the civil side and a thorough knowledge of which is a *sine qua non* to the proper exercise of the profession. The College curriculum, too, in their case, has been confined to a course of four years only and a number of subjects, which students on the civil side have to master, have been excluded therefrom. Contrast the curtailed curriculum and the easy test provided in their case with the full course of studies and three stiff University examinations with practical examination in each subject in addition to the rigorous College tests for the civil students! And why is this vast difference in the qualifications required for admission to these sister branches of the Subordinate Medical Service, manned in the one case by Eurasians and in the other by Indians? May not the public infer from all this that the Government, in its solicitude for the welfare of Eurasians, has considerably lowered the standard of efficiency in their case in order to smooth their path to service, which, by the way, is guaranteed to them as soon as they pass the exceedingly mild test provided for them? Nor does the sympathy of the Government with these Eurasian students stop here. They are further provided with free board and lodging during the entire course of their studies in the Medical College, for which again they are charged no tuition fee. Consider now the prospects which are open to these Military Assistant Surgeons. The maximum salary to which they attain is Rs. 800 per mensem, whereas Rs. 350 is the *summum bonum* for a Civil Assistant Surgeon. But this is not all. The prize posts of the service, i.e., the few Civil Surgeonships that are open to the members of the Subordinate Medical Service generally fall to the lot of Military Assistant Surgeons in preference to the ill-fated Civil Assistant, although the latter can earn the pay of Rs. 350 per mensem, only if he is lucky enough to secure a Civil Surgeonship. To make the tale of injustice complete, it need only add that the favoured Eurasian has been spared even the worry of the septennial examination, success in which is rigorously exacted as the condition precedent to obtaining any increment of pay in the case of the Civil Assistant Surgeons. While therefore the paper can find no reasonable ground for the difference in treatment accorded to these branches of the Service, the hard lot of the Civil Assistant Surgeon is so very clear and self-evident as hardly to require any word of comment. But curiously enough there is no indication that the same has attracted any attention in higher quarters.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BENGALUR,
4th Jan. 1914.

39. The *Bengalee* observes that sufficient time has elapsed since the last unprecedented flood of the Damodar to set one studying the humours of this river the very name of which strikes terror in the hearts of the people of the Burdwan district. Even when the thought of immediate relief operations engrossed all the paper's attention it urged the necessity of enquiring into the condition of the embankments which were once constructed by the Maharaja of Burdwan to prevent inundations in the district and are now cared for by the Government. The exhaustive report on the late disastrous flood drawn up by Babu Bhupendra Narain Datta, B.A., B.E., Engineer of the

Municipality of Burdwan, will prove considerably helpful in ascertaining the present condition of these embankments and indicating the nature of the repair and reconstruction needed to avert future calamities. As to damage to life and property, the report unfolds quite a disquieting state of things within the municipal area, and, if it is permissible to imagine the appalling havoc committed throughout the district, from the skeleton of facts herein set forth it can be concluded that the whole district will take some years to recover from the effects of the flood. "After the subsidence of the flood," says the report, "six dead bodies were found in different parts of the town which apparently had been carried here by the water from some villages higher up." Out of 1,600 bighas of cultivated land situated within the town, the crops on 1,200 bighas were destroyed. Besides the flood caused the death of 500 cattle, 10 horses and a good many other animals. This record of losses, free from any element of exaggeration due to the excitement of the time and coming from one who personally superintended the operations while the flood was at its highest, is a sufficient commentary on the character of the devastation. The total loss suffered by the merchants and *araddars* of the Burdwan town is estimated at 2 lakhs of rupees. The chief interest of the report lies in the description of the manner in which the breaches occurred in the embankments and the swelling waters overtopped their crest. Twenty-two breaches have been discovered in the left embankment and 17 in the right—and in many places the water overtopped the embankment. The embankment on the right bank of the river has been left uncared for, and it is the left bank alone which protects the town of Burdwan that has been sought to be kept in an efficient condition. The Engineer has incorporated tables in his report showing that the flood-level of the river has a general tendency to rise higher and higher, and he has called the attention of the Government to this point as testifying to a gradual rise of the bed of the river. The quantity of water during the heaviest floods was not more than 200,000 million cubic feet on a rough calculation, and the Engineer suggests the adoption of some means for the impounding of this volume of water in some higher region. The report protests against the closing of the culverts by the Railway Company. It dwells on the necessity of providing sufficient waterway through all existing obstructions and guarding against the creation of fresh ones in the future. The present flood has shown that a large number of coolies is required to prevent breaches in the embankments when the waters begin to rise, and arrangements ought to be made at the beginning of the rainy season to meet such emergent need of labour. It has also been pointed out that to prevent overtopping, the crest of the embankment should be raised at least 3 feet above the present flood-level. It is not necessary here to go through all the suggestions made by the Engineer. The report demands careful perusal by those officers of the Government who are entrusted with the duty of maintaining the embankments in a state of efficiency.

VI.—MISCELLANEOUS.

40. The *Bengalee* remarks that it is evident that the extreme section of the Anglo-Indian Press is thoroughly dissatisfied with the All-India Moslem League, and its doings. There was a time when it had taken it under its patronage in hope of pitting it against the Hindus and the Indian National Congress. But the game was soon played out. With the spread of education and increasing contact with the West Muhammadans have become self-conscious, and have learnt to assert themselves in the counsels of the Empire through the recognized methods for the ventilation of public grievances. This is what the Hindus have done; but it is gall and wormwood to the extremists of the Anglo-Indian Press. "If the Moslem League is ever to do useful work in India," says the *Pioneer*, "those who guide its destinies should guard themselves against imitating too closely the example set by the rival institution—to criticise, that is, merely for criticism's sake. A little practical commonsense, combined with a due appreciation of political responsibility, is worth a good deal more to India to-day than hours of indulgence

The Anglo-Indian Press and the Moslem movement.

BENGALUR,
3rd Jan. 1914.

in dreams and visions. The world doubtless would be poor indeed without its ideals, but in striving after our ideals it is as well not to forget the less pretentious actualities of every-day life. Sir Ibrahim, in his address, was much concerned in preaching to officials in India the necessity of sympathy." The whole case against the constitutional party urged by Anglo-Indian extremists, is here stated in a nutshell. They criticize the Government for the mere sake of criticism. They are devoid of commonsense and have no idea of political responsibility. They are absorbed in dreams, and they forget the less pretentious actualities of real life. The budget of indictment is sufficiently heavy, but an examination of it will show that it is utterly baseless. Criticism is always an unpleasant duty; and the paper does not know that it is ever taken by anybody for the mere pleasure of criticism. What joy and gratification there is in finding fault the *Pioneer* alone can tell. The constitutionalists are absorbed in ideals; they have no sense of the realities of every-day life and the need there is of grappling with them. The Allahabad journal here shows a complete misapprehension of political work as that work is done in this country and perhaps elsewhere. There are two parts of it, one helping the other, one a necessary adjunct to the other, acting and reacting upon each other and strengthening each other by their mutual interaction. The every-day political work strengthens the ideals of the future and helps them forward towards their consummation. The practical work and the dream of the so called idealist are indissolubly bound up together. The worker is the idealist. The idealist is the worker. Every day's work helps forward the ideal, and the worker derives inspiration and guidance from his actual achievement and even from his failures. When, for instance, people work for a further addition to the elective element in the Councils and for a further expansion of the power of the Councils over the Budget, over sanitation and education, they are really promoting a thoroughly practical reform; and are at the same time helping forward the great ideal of provincial autonomy. In asking for the separation of judicial and executive functions the paper seeks not only to remove a solid grievance which is felt in every-day life, but it is working for the enthronement of law and of legal principles unfettered by executive authority, so necessary for the ends of national progress and the accomplishment of great national ideals. Thus the two departments of political work, actual and idealistic, are inseparably linked together; and if the *Pioneer* had any familiarity with activities of this kind, it would have been spared the homily in which it is pleased to indulge. The *Bengalee* wishes to assure its contemporary that it is too late to warn and to protest. The Rubicon has been crossed. The new Muhammadan leader's instinct with the awakened life of Young Islam have definitely taken up their position in the national phalanx in the great programme of national work.

L. N. BIRD,
Special Assistant.

11, CAMAC STREET,
CALCUTTA,

The 10th January 1914.